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AN OBEDIENT WILL NECESSARY  
TO THE RECEPTION OF THE  
TRUTH.

IN the attainment of all human science, we constantly find that much of our future progress depends on our laying a good foundation of elementary knowledge, and having our minds duly disposed to receive and obey the directions of our instructors. Why, then, it may be well asked, are we to hope to become religious, to attain the knowledge of our most holy religion, without taking any such pains, either with ourselves or others; without any elementary instruction, or any predisposition in our minds to receive those high and awful truths, which it is the object of that religion to inculcate? Our Lord (to direct our attention to the latter of these qualifications) has surely taught us a very different lesson, by his expressly annexing the promise of divine knowledge to an obedient will. "If any man," says he, "will do," is willing to do, "his will, he shall know of the doctrine." And if we will only reflect how much influence the will has on the understanding; and farther, that the religion of Christ contains not only a collection of doctrines, but a rule of life, nay, that all its doctrines are essentially practical, we shall see cause enough, I think, to admire the reason, as well as the mercy of this promise. Look abroad into the world. Go among the shrewd and the clever, the self-sufficient,

and vain possessors of 'tis wisdom; and consider what treatment religion, I will not say will always receive, but is likely to receive at their hands! Will men, who think so highly of themselves, be eager to comply with these admonitions of Holy Writ, "Be clothed with humility;" "Be converted and become as little children;" "Be fools that ye may be wise?" And can we wonder that they should disbelieve, or refuse to receive into their hearts a religion so spiritual, and necessarily in many parts above their comprehension?

Go among the gay, the thoughtless, and the trifling. These can neither bear to "commune with their own hearts," nor to "be sober and watch unto prayer," nor to take off their eyes from the giddy flutter of worldly vanities, and fix their whole souls in deep and solemn attention on the awful objects of eternity. And can we wonder that these should pretend to disbelieve a religion, that in the very nature of its communications, no less than in its express injunctions, requires its followers to do these things?

Go among the worldly-minded and the avaricious. These cannot consent to give up the cares of the world, and the deceitfulness of riches; they will not go in the secrecy, or the bountiful charity of the Christian, and give to the poor, or serve God at the expense of mammon. Can we wonder then, if among men, such as these, we

should find disbelievers in the gospel of Christ?

Go among the sensual and the dissolute. What chance with these can a religion have that requires the unconditional surrender of the whole man to the will of his Maker, and saith in words that can neither be mistaken nor eluded, "As he which hath called you is holy, so be ye holy in all manner of conversation." Surely, if they would but speak it out, the grand secret of their infidelity is this, "We will not become Christians, because we must become good and holy, and keep ourselves unspotted from the world."

Propose now to these same persons a system of natural philosophy, and request their assent to its laws, and concurrence in its discoveries; they will listen with the deepest attention to your arguments, watch the result of your experiments, thankfully accept your explanations, admit their force, and probably become hearty converts to your notions. But open the Bible, enlarge on the sublime simplicity of its style, and the richness and variety of its matter; unfold out of its holy pages the nature, and existence, and attributes of the Godhead, and the whole scheme of man's redemption; they may possibly give you audience to this word. But when out of the same Bible, when as an integral and indispensable part of the religion of Christ, you press the return that they are expected to make; build up on the foundation of faith, the rules of Christian charity, in the most extended sense of the word, and "reason of righteousness, temperance, and judgment to come," their bad inclinations take the alarm, and, like Felix, they tremble within themselves, and answer, "Go thy way." Religion is a question that touches a man to the quick. It is not confined to the head; it is not a mere speculation, that, whether true or false, interferes nothing with the full gratification of "the lust of the

flesh, and the lust of the eye, and the pride of life." They plainly perceive, that if they once acknowledge the gospel to be true, they must convict themselves of being wrong. They can no longer go on, as they have done, but must submit to an entire change of heart and practice. Either their lusts must be given up, or the truth denied, and they choose the latter. "The carnal mind is enmity with God."

In making these remarks, I can only be actuated by one motive, the advancement of the cause of true religion. I am far from meaning to assert that every individual instance of infidelity is necessarily, and in all cases attributable to depravity of heart, and immorality of practice. At the same time, I must confess myself unprepared to admit those high pretensions to be good and moral men, which have been boldly made by some unbelievers, and triumphantly re-echoed by their admirers. To do the will of God, implies somewhat more than a mere external decency of manners, and regard to the established laws and feelings of social life. Humility of temper, purity of heart, self-restraint, and a care for the souls of our fellow creatures, which may be as deeply and extensively injured, if not more so, by the insidious propagation of false doctrines, than even by open immorality of life, (which in the very disgust that it excites, seems to provide in some degree its own antidote)—all these several graces are to be comprehended under that willingness to do the will of God, which is spoken of in the Scriptures of truth; and where this willingness really and fully exists, I can never believe that the good and gracious Lord will ever suffer infidelity to take root in the heart. And must still recur with confidence to my Saviour's words, "If any man will do the *will* of God, he shall know of the *doctrine*."

C.

## ON PSALM xxxv. 15.

OUR last translators of the Bible have followed the pious Coverdale in rendering the word נָחִים *nachim*, by "abjects."

As the original term comes from a verb signifying "to smite," or "cut off;" they seem to have considered the plural here, as denoting persons in a state of separation or excision;—the refuse and outcasts of society;—on which account they choose to express the sense by the correspondent English word "abjects." But the Septuagint gives the reading much more correctly and descriptively, by Ματαιοι, "scourgers:" and in the same version the whole passage exhibits who was the real sufferer and who were his tormentors:—"The scourgers were malignantly glad, and confederated secretly against me; they lacerated me, and relented not."

Bishop Horne, in his excellent Commentary, has properly substituted "smilers," instead of "abjects;" and in this he agrees with the learned Parkhurst; but it is remarkable that neither of those venerable divines and admirable scholars, should have taken the least notice of the Greek translation, which so directly gives the prophetic sense of the original.

J. W.

*To the Editor of the Remembrancer.*

Sir,

THE excellent review which you have given of Dean Bethell's work on the doctrine of Regeneration in Baptism, has recalled to my mind some remarks on the subject of Repentance, written some time since, which I venture to send for your insertion.

Repentance, in the original, literally signifies "a change of mind accompanied in a greater or less degree with a correspondent change of conduct." In the case of the

Jews, who prided themselves on having Abraham for their father, without taking any care to imitate their father's faith, and piety, and righteousness—rich enough in ceremonies, yet poor in judgment, mercy, and truth—believing in a hereafter, yet living only for this world—or disbelieving even this, and wallowing with the infidel, and therefore immoral Sadducee, in all the filthiness of iniquity, the change must have been entire. It was, as the Apostle expressed it, by the two most opposite things in nature, "a turning from darkness to light." It was the same, or still more so, with the whole Gentile world, of whose sad enormities the first chapter of the Romans, in strict conformity with the testimony of their own historians, presents so faithful and melancholy a detail. In both these cases I repeat, the change must have been as entire, as human frailty would allow, before either Jew or Gentile could be meet to become the disciple of the pure, the meek, and holy Jesus. For "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the temple of God with idols?" It may not be amiss here to state briefly the progress of an early convert. He was arrived at the years of discretion. He received the word at the mouth of the Apostles. He believed, on sufficient evidence, that Jesus was the Messiah, the Lamb of God, that was to come into the world. In the holy law and spotless example of the Lord Jesus Christ, he beheld his own deformity. He was convinced of the folly and danger of his present conduct, and resolved, if he was a Gentile, to turn from dumb idols to serve the living and true God; and, if he was a Jew, to serve that God more spiritually and acceptably, and "wait for his Son from heaven, whom he raised from the dead, even

Jesus, the deliverer from the wrath to come." In this temper of mind he was baptized; he was born of water and the Spirit; he was filled with the Holy Ghost, and admitted into all the privileges of the Gospel covenant; he commenced his Christian life, and strove in the strength of the Spirit to "adorn the doctrine of God his Saviour in all things, living soberly, righteously, and godly in this present world." Hear the whole matter in the words of an Apostle. At the conclusion of the sermon, which St Peter preached on the day of Pentecost, we read that his audience were pricked at the heart, and said unto Peter and the rest of the Apostles, men and brethren, what shall we do? Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Repentance was to come first; but without baptism it was not available to salvation. It was preparatory to the new birth, but the new birth itself took place at their baptism. With us the order only is inverted: we are baptized, or born again, when we are infants; and faith and repentance, and its indispensable fruit, a holy life, must follow after, and, by the grace of God be persevered in by us, or we forfeit the privileges then conferred upon us.

But what, it may be asked, are we to say of his repentance, who, though baptized in his childhood, and admitted into all the glorious and blessed privileges of being a member of Christ, a child of God, and an inheritor of the kingdom of heaven, has, whether from the want of education, or the force of bad example, or his own perverse will lived in utter forgetfulness of God and his duty, run riot in the ways of sin, and hardened himself in his iniquity?—When such a man, as we have now described, shall be convinced of his error, and turn to God and his duty, and become as

bright an example of piety and holiness, as he was before a dreadful instance of impiety and wickedness; in what light are we to consider, by what name are we to distinguish his repentance? shall we visit the perverseness of the man on the holy sacrament of God, and question its efficacy, because from whatever cause the man has resisted its operation? God forbid: the good seed was sown in his heart at the time of his baptism, when he was reconciled to his heavenly Father through the atoning blood of his Redeemer, admitted into a state of grace, and put into a full capacity of working out his salvation. Long time it lay buried under the weight of corruption. At length it vegetates, spreads through his whole soul, and brings forth the fruits of true holiness and righteousness. Shall we confound the season of harvest with the time of sowing? He was made the child of God at his baptism; he becomes undutiful; like the prodigal he goes away from his father's house, and forfeits, during the time of his absence, the privileges of a son; at length he comes to himself; he returns to his duty, and is re-admitted into his former privileges. Shall we call the day of his return the day of his birth?

If, therefore, we would adhere to the language of Scripture, and the sense of the primitive, and our own Church, which is surely the safest and most becoming way—if we would avoid the smallest leaning towards the disparagement of the holy sacrament of baptism, and guard against that confusion of terms, too often the parent of many errors, which will be apt to arise from a loose and incorrect manner of expressing ourselves, we shall not say that the man, who has thus fallen away after his baptism, is born again at the time of his repentance, nor call that repentance a new birth, but in stricter language, a leaving of his sinful course, and the renewal of the whole man to



that righteousness and true holiness, in which, had he not resisted the motions of the Holy Spirit, he would for the most part have continued from the day of his baptism.

One case more remains. It is that of a person, (and God grant that there may be, as I humbly trust there are, many such) who, having been baptized in his infancy, has been carefully brought up in the nurture and admonition of the Lord; has attended to all the ordinances of his religion; has never wholly, or habitually, or for any length of time, lost sight of God and his duty, and, though neglectful of some duties, and defective in all, yet on the whole may be said to have honestly endeavoured to live up to the promises made in his name at his baptism. Now to call on such a man as this to repent in the same sense or degree, that the Apostle did the proud and ceremonious Jew, or the idolatrous Gentile, or we of the present day would the notorious sinner, were plainly wrong. And, therefore, whilst we still call all men to repentance, we regard the repentance necessary for such a man as this, more as the continual renewal of the man of God, when through the force of temptation he has for a time fallen away, the bringing back of himself to his good principles, and the forming resolutions, under God's blessings, of stricter watchfulness and obedience for the future, than any entire change of heart and practice, (which if it were to take place could only be for the worse) much less a regeneration or new birth, which can never, ordinarily speaking, be used of repentance, as distinct from baptism.

It was needful then, that the Jew and the Gentile should repent, or in other words, should undergo an entire change of heart and conduct, before either could be admitted through the initiatory sacrament of baptism into the Church of Christ. It is needful, that the

sinner, who was admitted in his infancy, but has proved himself an unworthy member of that Church, should repent, or in other words, be wholly renewed through the renovating grace of God's Holy Spirit, which was first shed on him at his baptism, and has been since resisted and neglected by him—or he cannot be saved.

It is needful that the very best Christian, that ever lived, should repent, or with the Apostle, be renewed day by day, (for great are the infirmities, and numerous the transgressions of the very best) or he is in danger of sinking lower and lower, and becoming as the notorious sinner. To all in one or other of the above senses—but still keeping these senses distinct—we may apply the salutary admonition of the Baptist, "Repent ye, for the kingdom of heaven is at hand."

Yours, &c.

C.

#### ON MAN'S CORRUPT STATE BY NATURE.

*To the Editor of the Remembrancer.*

Sir,

IN a former Number you have spoken of the many communications you had received upon the disputed doctrine of the total corruption of man; and having promised some observations of your own upon the same subject, you had led me to expect that the investigation of that doctrine would have been continued in several successive Numbers.—But in the Number for the present month, nothing relating to it from the pen of others is contained, nor is your own promise fulfilled. Being disappointed, therefore, of the satisfaction which I had hoped for from your own remarks, and of the elucidation of the subject which I expected by means of your correspondents, with a view to useful discussion and to the obtaining

clearer and more correct knowledge, I beg leave to submit to you the following additional remarks.

It is with doctrines, Sir, as with other things; they are seldom examined by their own intrinsic merits, and judged of with an impartial attention to the interests of truth, and an utter disregard of other considerations. Circumstances unfriendly to truth operate more or less, and are too frequently fatal to the justness and the propriety of our decisions. It is well known, that the utter inability of man, not as a part of that nature which he originally received from God, but as a consequence of the Fall, is a doctrine which finds in every Calvinist a strenuous advocate. Hence it has come to pass, that this total corruption and Calvinism are associated in the minds of many, and the doctrine is disavowed by such persons for no other reason than because of the dangerous and offensive character of its supposed confederate. But we should do well to take heed, lest by a too zealous and precipitate hostility to Calvinism we become involved in an opposition to truth. The general adoption of this doctrine by the Calvinistic party has procured for it a very ill name: but are we to be scared from every tenet which they profess? Whether the total corruption of man, and the forfeiture of all his original powers of doing good by the Fall, be essential to the system of the Calvinist, I design not to inquire. But various circumstances, which it would be useless to enumerate, combine to induce me to propose to yourself and to your correspondents the following question: Is there a necessary and inseparable union between the doctrine of man's perfect inability and the Calvinistic notions of predestination and of irresistible or indefectible grace? Is not the doctrine in question united to that most objectionable system by our habit of treating of it rather than by the

nature of the thing? My abhorrence of an eternal decree, in the Calvinistic sense, is as heartfelt and as cordial as any man's can be; I have no fellowship with "kings *incog*, travelling, disguised like pilgrims, to their dominions above;" I abominate the presumptuous doctrine of indefectible grace. Nevertheless, I hold to the opinion, that man is totally corrupt, so as to owe every thing to Christ, in opposition to any power, independent of grace, of extricating himself from the ruins of the Fall. It is not my wish or my design to heap unnecessary abuse upon the fallen nature of man. In the following remarks you will not find it described as a loathsome mass of corruption, or in any such like terms. I am only anxious so to maintain with temper and sobriety the utter helplessness of man, as that the want of the Redeemer's intercession in our behalf may appear always indispensable; that His love may be appreciated as it deserves; and that the want and efficacy of His merits may be justly and distinctly confessed.—This sense of total corruption is that alone which I every where intend; and I thank your correspondent C. P. for the fair statement of it which he has given in your 392d page.

For my own part, I have never yet detected the connecting link between man's total corruption and irresistible, necessarily efficacious, or indefectible grace; or its affinity with election, preterition, predestination, reprobation, or by whatever other name it may be called. Whether we be totally corrupt and utterly impotent, or only partially so, is one question; and however this may be determined, another follows, which is separate and distinct; whether the remedy for our weakness is a forcing or an assisting, but not irresistible, power. The first question, whether and at what time we stand in need of foreign and spiritual succour? Is

wholly independent of the second, what character are we to attribute to that holy influence? In whatever stage of the Christian race divine grace is indispensably requisite, whether it 'must absolutely prevent or go before our setting out, or whether it need only take us up by the way, and, not being grieved, conduct us to the end; in either case it is equally possible that it may be only an assisting and not a forcing power. That it may aid us a little earlier in the progress of a particular good work towards perfection, it is not necessary that its character should undergo a change. If it be offered to stir up our wills and to put in us good thoughts and desires, if it precede our endeavours, it need not be less liable to be grieved, quenched, and received in vain, to be resisted and done despite unto, than if it were only provided to confirm good resolutions, wholly originating in ourselves, and to give to endeavours, begun in our own strength, "that character which God requires."—Whether, therefore, we be totally corrupt or not is a question, upon the determination of which depends the *time* at which the Holy Spirit begins to work in us, rather than the *resistible or irresistible and indefectible manner* of His working. In all natural actions the providential care of God prevents, accompanies, and continues with us to the end. We cannot move an hand or a foot without His permission, or without a power which proceeds from Him. Yet who will not say, with Dr. Johnson, "there is no disputing about it, I *feel* that I am free?" And why may not our dependence and our freedom of agency in respect to powers provided for us by grace be the same as in respect to the powers which are vouchsafed and preserved to us by the daily care and ordinary providence of God? In Him "we live and move and have our being;" His concurrence is necessary to all we

think, or say, or do. Yet we are not the slaves of a fatality, or of necessity, but responsible creatures, free to think, free to speak, and free to execute. And this being the case, why may we not conceive of our spiritual as of our natural powers? Why may we not be totally dependent upon Him, and incapable of any the very smallest degree of goodness without Him? Why may not His being beforehand with us and His concurrence be indispensable, and yet our liberty not be abridged in spiritual matters more than in natural?

Desirous as I am of weighing my own opinions by the sentiments of others, it would have been satisfactory to me if your correspondent C. P. had alleged some reason for pronouncing the doctrine of total corruption a *dangerous* extreme. Is the difference so vast between the one tenet, that man can do nothing of himself, and the other, that he can do a little but not enough, that the first is to be condemned as a dangerous and ill-grounded fallacy, and the second is to be approved as an wholesome and edifying doctrine? The manner in which C. P. has been led to form his opinion of the former is very plain. He connects it with Calvinism; and supposing that he has thus fixed upon it a sufficient stigma, he immediately pronounces sentence against it. But that there is such a principle in operation as "the effectual working" of the power of the Holy Spirit, C. P. will not deny. And if agreeably to the scheme of man's redemption, his natural corruption be counteracted by this influence, and man be made responsible for his moral conduct, where is the danger? Such a supposition is neither impossible nor extravagantly improbable. And though one disputant is not at liberty positively to affirm it, neither can another be permitted to deny it without proof. Its truth is to be inferred from the condition and necessities of man,

and from the goodness of God; from man's being unable to do without such assistance, and from God's being too just to require impossibilities, and therefore too merciful not to give it. It is a supposition honourable to the mediatorial character of our Saviour, as it ascribes our release from the bondage of corruption to His powerful and gracious interposition. It does not sanction a man's resting in a state either of despair or of indolence, but it urges him on to work the work of Him that created him by powers derived from grace, instead of beginning with reliques of former powers preserved amidst the ruins of the Fall. God's working with man is, in the opinion of an Apostle, a sufficient reason why man must work also. (Phil. ii. 12, 13.) What were the primitive powers of human nature in their most perfect state, no man can be able to declare; but the sufficiency, the perfect adequacy, and the readiness of the power of grace to answer every just demand that can be made upon it, must be freely admitted by all who have a lively sense of, and who reflect upon, the goodness and the mightiness of God. It cannot be doubted, but that whatever difficulty or temptation can overtake the nature of man, a way may and will be made to escape, by a God of mercy and of justice, that it may be able to bear it. Let it be supposed, then, that a man is fully persuaded that he himself is utterly helpless, but that God is beforehand with him by the offers of His grace. In this case he is sensible that he is called upon to work out his salvation with powers which, properly used, can never fail, instead of engaging in an arduous task with a measure of strength, the sufficiency and adequacy of which he has reason to distrust. He travels on his way under better auspices, with livelier hopes of success, and under an higher degree of encouragement, than if he had set

out relying upon his own resources and confiding in himself. And as we must always be responsible in proportion to our ability, he who misemploys the superior talent of grace, has to apprehend a sorer punishment (Heb. x. 29.) than the man who has only to account for the abuse of the inferior powers and ordinary endowments of a depraved nature. The doctrine, therefore, of our own total corruption, and of the special grace of God preventing us, carries with it greater encouragement to do well, and more alarming motives to deter us from doing ill, than can possibly be suggested by any confident hope of arriving at a "partial degree of virtue," by our own unassisted powers. As to the danger of the doctrine of man's total corruption, I could wish to close my remarks with the following passage from Archbishop Tillotson: "God is always beforehand with us in the offers of His grace and assistance, and is wanting to no man in that which is necessary to make him good and happy. No man shall be able to plead, at the day of judgment, want of power to have done his duty; for 'God will judge the world in righteousness;' and then I am sure He will condemn no man for not having done that which was impossible for him to do. God hath done enough to every man to leave him without excuse. St. Paul tells us, that the blind heathens should have no apology to make for themselves. Next to the being of God, and his goodness and justice, I do as verily believe it as I do any thing in the world, that no man shall be able to say to God at the great day, Lord, I would have repented of my sins, and obeyed thy laws, but I wanted power to do it; I was left destitute of the grace which was necessary to the performance and discharge of my duty; I did earnestly beg thy Holy Spirit, but thou didst deny me. No man shall have the face to say this to

God at the great day; every man's conscience will then acquit God, and lay all the fault upon his own folly and neglect: for then 'every mouth shall be stopped, and God shall be justified in his saying, and overcome when we are judged.'

I should not trouble you, Sir, with the little misapprehensions of my meaning, into which C. P. has fallen, nor with his misapplication of texts of Scripture and of the tenth Article, if I did not believe, that the clearing up of these matters would contribute to my main design. In the same page, to which I have already referred, he has charged me with assuming what I was not entitled to do, instead of producing proofs. But if he will once more turn to the 262d page, he will perceive, that no assertion is hazarded, but that a question is merely asked; that no new argument is proposed by myself, but that a weakness and defect in the argument of another is pointed out. There being no self-evident impossibility in the supposition, that man in all ages may have been made righteous by the imperceptible, preventing, and co-operating power of grace, that disputant must examine and disprove this, who would establish the contrary hypothesis on sure ground. If the righteousness of the patriarchs and of others can by any possibility be ascribed to the influence of Him, who in the secret manner of his working is compared to the wind, then that righteousness can never be admitted as a decisive evidence of remaining powers in man, unless it be distinctly shewn, that it is the production of those powers, and not of the foreign and external influence. The Bishop of Winchester, who has advanced the argument of the righteousness of the patriarchs and of others, to prove that man is not totally corrupt and naturally incapable of good, has expressed himself in the 250th page of the second volume of his Theology, in the following manner.

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"The most pious of those, who lived under the Mosaic dispensation, often acknowledge the necessity of extraordinary assistance from God: David prays to God 'to open his eyes, to guide and direct him;' 'to create in him a clean heart, and to renew a right spirit within him.' And Solomon says, that 'God directeth men's paths, and giveth grace to the lowly.'" To this testimony of the Bishop we may add, that "Holy men of God spake as they were moved by the Holy Ghost," not merely to foretell the rise and fall of kingdoms connected with the destinies of the Church, or to prepare for the coming of the Messiah, but to call men to immediate repentance. Therefore the Holy Spirit was not an unconcerned spectator of the conduct of mankind before the Gospel dispensation. Nay, he must actually have wrought for their conversion, or St. Stephen could not have said, "Ye do always resist the Holy Ghost: as your *Fathers did*, so do ye." I would also refer C. P. to the eleventh chapter of the Epistle to the Hebrews, that he may satisfy himself to what principle the righteousness of Abraham and of other worthies is to be ascribed; whether to faith and its attendant benefits and powers, or to a principle separate from grace, and centering in themselves, and in their own arm of flesh. "By the gift of God's Holy Spirit," says Tillotson, (vol. iii. p. 611.) "is not only meant the common and transient operations of God's Spirit upon the minds of men, exciting and disposing them to that which is good; (*for thus the Spirit was given to men in all ages, from the beginning of the world,*) but the special presence," &c. The well known arguments, that "He, who is always taking care of all his other works, down to the very meanest things on earth," cannot "disregard the most important thing in it, the eternal interests of the souls of men;" that "He, who

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hath established the ways by which His creatures communicate their minds one to another, must" "be able to communicate" his Spirit "to them, when he judges proper;" that He, who "requires obedience from his creatures, yet does not require impossibilities;" these arguments are as applicable to the times before the coming of Christ, and to the whole Gentile world, as to "these last days" and to those, to whom have been "committed the oracles of God." Upon the whole, the state of the argument appears to be this: We know, that many instances of genuine righteousness did exist before Christ came; we know also, that "though the Spirit was more abundantly poured forth upon the publication of the Gospel, yet God "hath from the beginning 'striven with' the bad, and instructed and established the good, by his Spirit within them;" and that therefore the aforesaid righteousness must have been, in part, the fruit of grace. But whether in any or in what degree it is to be ascribed to the natural powers of fallen man, independent of *preventing grace*, we have no conclusive evidence. (For many excellent remarks on the state of Heathens, see Whitby on the Five Points. Fifth Discourse.)

I am, Sir, yours, &c.

W—r.

August 8, 1821.

(*To be continued.*)

#### *Unpublished Correspondence between Wesley and Wogan.*

WE have been permitted to transcribe the following correspondence from documents in the possession of Mr. Wogan's family. He appears to have kept copies of his own letters, and Wesley's are originals. The editor of the last edition of Wogan's *Essay on the Proper Lessons* refers to the correspondence (*Life of Wogan*, p. xxviii.), but does not appear to have known

how early it commenced, or to have seen the documents which are now in our possession. As they have several distinct claims to public attention, we shall lay the greater part of them before our readers, in the present and some succeeding Numbers.

By studying Wogan's character and principles, as they are developed in this correspondence, we shall be enabled to form a proper estimate of the men who were forsaken, and of the doctrines which were renounced by Wesley when he turned into the path of fanaticism. He was on intimate terms with Wogan, before and during his residence at Savannah; but after he returned to England their correspondence ceased, and the disciples of Wesley and Whitfield are known to have treated Wogan with very little ceremony. If a pure and holy life had been the only object of their pursuit, ought they to have separated, or could they have separated from such men as Mr. Wogan? It is evident that he gained a quick insight into the faults of Wesley's character. He saw that every thing was pushed to an extreme, and foretold that the same self-confidence which contended for the necessity of a weekly administration of the Sacrament, in spite of the opposite sentiments and opposite practice of the Church, would ultimately lead to more serious error. On this ground the papers are as creditable to Wogan's sagacity, as to his judicious and sober piety. He understood the nature and disposition of man, not less accurately than the dispensations and revelations of God; and when the Methodist or Semi-Methodist says, that Wesley owed his success to the lukewarmness and false doctrine which pervaded the Church of England; when the Calvinist or Semi-Calvinist says, that baptismal regeneration is a modern discovery, of which our ancestors never heard; we can appeal confi-



dently to the lives and writings of a Wogan as a proof that the real tenets of our venerable Establishment were taught even to Wesley himself, and were apparently believed and acted upon by him; and that however small may have been the benefit which he derived from the lesson, his teachers had certainly learned to be genuine followers of Christ.

No. I. *Wesley to Wogan.*

*To Mr. Wogan, at his House in Spring Gardens, Westminster.*

Dear Sir,

FROM the words of our blessed Lord, as interpreted by the Church Catholic, whose authority in matters of faith and interpreting Scripture our own Church commands me to acknowledge, I infer that his intention was, we should receive the Eucharist daily. And from thence I conclude with Bishop Beveridge, that every Christian ought so to do, as often as he can. This, so long as I am myself convinced of it, I am obliged, (if I can) to convince those of, whose souls are committed to my care: and to entreat them who are convinced to act accordingly, by receiving it every time they can. As to its being a positive duty, or a circumstantial command, that I conceive not at all to alter the case. It is a duty, because it is a command: therefore I advise not the frequency, but the constancy of performing it: as finding all the ancient and most modern divines agreed, that at what time soever you may obey God if you will, at that very time (be it once a year, or once a day,) you are obliged to obey him.

I conceive, that obedience to every command of God, is an indispensable duty; and, therefore, whensoever any such command is at stake, (whether it be called essential or no,) it is the cause of God and of his truth, and therefore to be contended for earnestly, and never to be given up for the sake

of any persecution. We must have other arguments than this, or else "resist even unto blood." One argument, and one only I can allow to be sufficient, to set aside the very heart of our Lord's commandments, viz. that I cannot obey it, *pro hac vice*, without breaking one that is greater. When that is proved to be our case, we shall think ourselves authorised to set aside the constant (i. e. here) weekly communion.

I once had determined to have said nothing of my personal behaviour, but do now think you have a right to know it. As my judgment is, "that the wrath of man worketh out the righteousness of God," agreeable to this has my practice ever been. Pity I have shewn to them who oppose me on this point, but never passion. I have not, to my knowledge, at any one time, since the beginning of the debate, uttered one angry, much less bitter word, to or of any one of my pupils. Such a fervour as consists with love, meekness, gentleness, and a quiet spirit, I would give the world for, and know I can never have enough of it: nor can I ever shew too much of it, either in writing or conversation, where any, the least love of my Redeemer is attached.

All other fervour I totally disclaim; always in my principle, and with regard to this question, in my practice. Notwithstanding, I earnestly intreat you, never to grow weary of warning me against it, or of praying for,

Dear Sir,

Your ever obliged, and  
Most affectionate humble Servant,  
JOHN WESLEY.

*Oxon. 29th Aug. 1733.*

No. II. *To Mr. Wesley.*

Dear Sir,

I AM concerned that I have not been able to return a speedier answer to your last favour. I own,

indeed, it has not been business only which prevented me. The subject of it has lain much on my thoughts, but such is the nature of it, that I scarce yet dare venture upon an answer. You argue so well and closely for a frequency of communion, that is (as you explain it) a weekly, yea, daily reception of the Eucharist, when it may be so had, that I may not presume to oppose you, nor do I; neither indeed was it ever my purpose to condemn or impugn such a practice. But rather as *Moses*, in his answer to *Joshua*, wished that all the Lord's people were prophets, so I would to God that all who bear the sacred name of Christ, were constant, yea daily communicants, as they were in the earliest age of Christianity, while the blood of our Saviour was yet warm, and the Church was thoroughly inflamed with her first love.

It is true, also, that our holy mother, the Church of England, who is certainly the likeliest in every feature to that lovely original, has so provided for her children, that they might and should come every day to that heavenly feast. What then withholds? *Cur non possum* *Ego* (as St. Augustin said in another case) *quod isti et iste*? That there are impediments is too plain; many, yea most of them, unjustifiable ones, others lawful, and some expedient. The argument, then, between you and me, will turn altogether upon this question, what are those impediments, which in some cases may justify a less frequent communion than the primitive Church practised, and our own intends, at least wishes for?

Now these obstructions seem in general of two kinds; some chargeable on ourselves, as particular members, and some on the governors of the Church, with whom she has entrusted the care of dispensing the bread of life.

The impediments from ourselves relate to two sorts of persons. The

negligent and the timorous. I shall pass by the first, as foreign to our present enquiry, and confine myself only to the humble but timorous candidates of the holy Eucharist.

They are convinced of the duty of such a constant communion as you plead for, but either finding certain obstacles in themselves of unfitness or unpreparedness, they are afraid to approach, either *at all*, or *too often* to that awful and tremendous ordinance; or else observing the rules or even customs of their superiors, are inclined by an humble modesty and deference towards their governors, to stand back, rather than presume to run before their betters.

Although they hunger and thirst after the holy food, they think it more becoming their station to abstain, than by any seeming forwardness to give offence. And surely this behaviour cannot justly be condemned. Our Lord himself seems to justify it by that conduct and answer of his in the case of tribute-money. Although he asserted his exemption from paying the tax required, yet he submitted to it for this humble and benevolent reason—*lest he should offend them*. If this modest diffidence proceed from that poverty in spirit, which our Lord pronounces blessed; or that care of offending, which he justified by his own practice, we must beware of urging too far any positive duty, or institution, least we incur the woe of offending one of those little ones. Much less should we censure and judge them for refraining, least we unfit even ourselves for that feast of charity which we are pressing them to partake of, and so run both ourselves and them into a fatal premunire of receiving unworthily.

Supposing they abstain on a mere and perhaps unwarrantable scruple, still they are by no means to be overpressed in it, until that scruple be clearly removed. As we are commanded of God, to take

up all stumbling-blocks out of the way of his people, and gently to lead those that are with young, to feed them with milk that are not yet able to receive strong meat, but never allow ourselves to find fault with such babes in Christ because they cannot yet relish the stronger food. Such meat may nauseate weak stomachs, but cannot nourish, and therefore to administer it is neither prudent in us, or wholesome for them. I could say a great deal on this head if I had time to enlarge, but hope that God will open your thoughts from the hints I have given in this and former letters, to see the necessity of walking more warily towards those who are under your care and instruction. 'Tis certainly a very tender point, attended with more danger than you seem to apprehend; so that again I wish that you and Mr. Clayton may not see reason hereafter to blame the great zeal you now shew, and so warmly contend for, as to frequency of communion. I doubt not but at present you think it strange that I seem to disapprove of your conduct. But experience makes fools wise, and from thence I have learned that fair and soft goes farthest in religion as well as in other things. As I am convinced that nothing contributes more to that universal deadness and indifference in religion, and extinguishes the spiritual life in most people, than that too great forwardness in parents, and those who have the care of children, of teaching them too early what they call good things, making them get prayers before they are capable of knowing God or their own wants, bringing them to Church before they know how to join in the solemn offices of public worship, or understand the word, read or preached. For these things, like hasty showers or intemperate heat, destroy or stint the growth of that seed which is sown; or rather it is sowing in an undue season. Where-

as the husbandman sets us a more prudent rule. He not only waits the seed-time and proper season, but first plows and harrows well before he sows, so should they do who have the care of God's husbandry.

As I say, this premature instruction, before the heart and wills of children have been duly prepared and their fallow ground broken up, the stones and weeds cast out by proper discipline which I call the regimen and exercise of repentance, so I am persuaded what makes the Lord's Table so thinly and even so seldom attended, is the bringing of young beginners thither, before they are either well versed in the nature of that great mystery or sufficiently disciplined by a regular course of penitence, and cleansing their hearts of the guilt and especially the love of sin.

To come before this is done is rather to crucify our Lord afresh, and that among thieves, than to feed on his sacred Body and Blood; this is not to eat the Lord's Supper and must therefore turn to their greater condemnation. The effect of which is either a cheat and mere formal show of religion, or at length a total apostacy from all profession or appearance of it. To prevent these unhappy consequences, we may charitably presume, has been the reason of our ecclesiastical parents relaxing the obligation of such frequent communions as were in the primitive times, or which our own Church may seem to require.

No doubt the cases of the primitive Christians and us are very different in many points, and we may not argue from their practice to ours as to the Eucharist no more than in some things, which the lukewarmness and degeneracy of our times will not bear.

What I have written is I hope a sufficient answer to your letters. You will observe I do not at all deny what you assert, but only endeavour to shew that though it be very true

that Christ and his Church require frequent yea daily communion, yet there may be and are many justifiable impediments besides a bare want of opportunity to prevent, and even lawfully to restrain such a frequency as you plead for.

What I think, and many of your friends think so too, is that you set out on too full speed at first, you get to a *ne plus ultra* at once and leave no further room for any advance. So that there seems a necessity for retiring.—If you cannot bring your mind to that, you will do well to examine if something of *malus pudor*, a secret spice of pride does not remain, and give me leave to add that if you chuse to abate nothing of your ardour in compliance and condescension to the weakness of others, perhaps you will meet with a temptation which may prove too strong for all your zeal, and convince you that, *nil violentum diuturnum est*. It has ever proved of dangerous consequence to build too nicely upon the means of grace, however positively soever commanded and excellent in themselves. The Apostle shews us a more excellent way, and that is Charity; so that all institutions ought to give place to this, and this therefore I must earnestly recommend to you, and those with whom you at present seem to differ in opinion. I say, *seem*, for I am persuaded we differ more in the manner of thinking or expressing our thoughts, than in the thing itself. I have lately been reading Bp. Taylor on this subject in his *Worthy Communicant*, and as I think my sentiments and his agree, I would recommend to you the perusal of what he says. But above all things let us keep the unity of the spirit in the bond of peace. Otherwise all our works are nothing worth. This should be the cement of true *methodists*, and their most distinguishing characteristic.

So Christ himself,—*By this shall all men know that you are my disciples if you love one another.* It is

not then a certain round of external duties, frequenting Sacraments, Churches, Prisons, Praying, Preaching, Fasting, though never so often, but an unfeigned a constant and unwearied charity. This feast of love must not be so properly often as *always*.—Without any let or intermission, and then I may say in the words of Horace,

Felices ter et amplius  
Quos irrupta tenet copula, nec malis  
Divulsus querimoniis  
Supremo citius solvet amor die.

Let this happy union subsist between us all, however we differ in lesser matters, especially between you and

Your most faithful Friend, &c.  
21st Sept. 1733.

### No. III. *Wesley to Wogan.*

Dear Sir,

When your last Favour reached Oxford, I was in Lincolnshire. And since my return thence, I have been wholly taken up with a Sermon which I am to preach on Thursday. I have now so near finished it, that I may venture to steal one hour, for another (I hope not less useful) employment.

I cannot believe, that on second thoughts, you will allow it to be a reasonable plea, for not obeying any the least command of Christ and his Church, "my governors have a custom of not obeying it, and I may not presume to run before my betters." It is too plain, what such modesty would end in, neither can I think it a sufficient excuse for not obeying them in this instance, to say, "I am unprepared to come." Such diffidence and poverty of spirit does not seem to have any countenance in the Gospel. "For the removing of all scruple and doubtfulness," our Church has given a particular direction. Neither did she ever look upon the Holy Eucharist as strong meat only (in St. Paul's sense) but as food for babes too, immediately after their confirmation. And the sense and practice

of the Antient Church you know. As to previous repentance, if I had deferred communicating myself till I had been free from the love of sin, I had not communicated to this day, nay, I fear not till the day of my death.

My mother (who much desires to see you) pressed me when I was with her last, to read Dr. Waterland's Treatise upon the Sacraments. All that I believe (or very near all) concerning the Lord's Supper, is expressed at large in that excellent Treatise, upon which I shall be very glad to have your thoughts at your leisure.

I may not dissemble, that the fear of giving offence, as you seem to explain, and as poor Mr. Robinson actually does explain it, is enough to swallow up our whole Religion. My notion concerning it is,

1. That we may not give offence in things indifferent (concerning which and those only, St. Paul speaks, Rom. xiv. and 1 Cor. viii.) or to please ourselves.

2. That we ought to omit even a prudential means of grace, if we are assured that the hurt to an offended brother at any particular time will be greater than the good to ourselves.

3. That we ought not to omit a commanded means of grace, i. e. a command of God, though all the world should be offended at our using it.

All that I would or could say farther on this head, is fully expressed in the 36th Consideration of John Valdesso (no bigot to the means of grace). If you have not this Treatise, I will gladly transcribe it in my next.

I have only time to add that the freedom you use is the greatest of obligations to dear Sir,

Your most obliged, and  
affectionate servant,

JOHN WESLEY.

Oxon. Oct. 26, 1773.

#### No. IV. *Wogan to Wesley.*

Dear Sir,

In your last favour you recommend to me Dr. Waterland on the Sacrament. The bookseller after some time sent me a Treatise which is called *his*, and entitled, *The Nature, Obligation and Efficacy of the Christian Sacraments considered.*—

This I have read with great pleasure, and if this is the Treatise you mean, I am well satisfied that your doctor should arbitrate between us. If I have called the Eucharist a *means* of grace, I mean with the doctor that it is not a *means* only, but also as our Church expresses it, a pledge to assure us thereof; or if you please in the doctor's words, p. 45 "not only a means to virtue but is virtue, is part of our moral and Christian holiness, piety, and perfection." But this high character he ascribes only, and very rightly, to the right and worthy *use* of the Sacrament. If I have said more or less than this I desire to retract.—And I am so far from depreciating these sacred institutions, or as some affect to call the Sacraments, those *positive* duties of religion, that all I aim at is to secure them from profanation, to make a fence about the law (as Bp. Andrews somewhere speaks) and guard the Holy of holies, as Moses was commanded to do the mount of God, that no unhallowed or forbidden person should break through.

I never intended to give the least encouragement to any *neglect* of the Lord's Table, but to prevent all abuse of that holy ordinance, either by irregularity or scrupulosity, both which are inconsistent with the worthy participation thereof. Nor am I in the least against as frequent communion as possible, but against offending in other respects, for the mere sake of frequency. I entirely agree with the doctor that "any habitual wilful neglect or disuse of the Holy Communion, may be as

had or worse than neglecting to feed the hungry, or cloath the naked, and the like; because it is neglecting to repair the spiritual life, which neglect gradually brings on slackness and coldness in other duties, too much secularizes the heart, and in process of time disposes the mind to irreligion and immorality. Besides, the neglect of Christ's ordinances is too plainly a neglect of him; and the very example of such irreverence will have a bad influence upon the state of religion in general, and will do infinitely more mischief to the world in that respect, than any or all the other services that the best of us are capable of doing for mankind, can be equivalents for. But yet, as he goes on, because *frequent communion* is a duty of some latitude, and not precisely bound up to times and persons, any more than the affirmative moral duties are, there may be just occasions for delaying it, or postponing it according as circumstances require."

"It will be needless to put cases of other precepts occasionally interfering with it. There are proper times for all, in their turns; and every honest and sincere Christian may in matters of this kind be his own casuist."

This really so fully expresses my sentiments that I know not what further to add, except it be the desire that instead of putting the question to me whether your plea for not obeying the least command of Christ and his Church, taken from the custom of governors who do not obey it, will warrant such neglect of it; you would rather refer the case to what I have above quoted from that excellent Divine. He, you see, admits of a *latitude* as to the *frequency* though none as to the *duty* of receiving the Holy Communion. And as it is not precisely bound to times or persons, and all men are to judge for themselves, and must be admitted for their own best casuists, who are we

that should judge another, or take upon us to censure his liberty? I cannot agree with you that a conscientious *modesty*, (for such it was I mentioned) of paying a deference, though perhaps an ill-judged one, to superiors, will ever end so unhappily, as you seem to apprehend. An affected pretended modesty doubtless may and will very likely end in a total disuse of all the means of grace, so would also a forced or involuntary compliance, but with this additional guilt of a repeated profanation, as often as such an one should come unwillingly, or merely occasionally to the holy table, rather to please others, or comply through fear of them, than with holy hunger and thirst after righteousness to feed and refresh his soul. I have said a great deal to Mr. Robinson on this spiritual appetite, as one of the best and most necessary pre-requisites to the communion, which I should be glad you might peruse, as well as all that I have written to him on this occasion; that if I have in any wise misled him, you may set us both right. And for the sake of Him who appointed this feast of love, and who would not crush the broken reed, nor quench the *smoking flax*, let us not either contend about words, nor about the *opus operatum*, the mere external act of receiving the sacrament, lest we violate the far weightier end and very substance of it, the love of God and of each other. Let us take heed that we fall not out by the way, nor about the way.

I think I need say nothing on the case of *infant* communion, that not being the practice of our Church. Whatever was done of that kind in the primitive times, was not I think general, nor I humbly conceive very proper to be imitated or retained. The very *agapæ* or love feasts, were discontinued for very good reasons, and so has that custom likewise of confirming and then communicating infants, before they were capable of apprehending the use of either.



But I must say something to what you mention of a *previous* repentance, and hatred of *sin*, which I proposed as a necessary qualification to, but you seem to think impracticable *before*, the reception of the Lord's Supper. In this I conceive you mistake my meaning, and do not I think keep to the point. You say "had you deferred communicating till you had been free from the love of sin, you had not communicated to this day, nay not, you fear to the day of your death." But the question was not about the first approach to the sacrament, but about the *frequency* of communion after the first time, and in what cases such frequency was necessary or expedient. That such cases may happen I presume will not be denied; you and I only differ about the circumstances or nature of such cases, such as time and place and persons concerned, (which at the same time I think we should not or need not differ about, but rather leave it after a kind and candid admonition to the conscience of our young friend.) I might remind you that repentance which certainly includes an abhorrence of sin, or it is no repentance at all, is required by the Gospel to precede and qualify us for *baptism*, surely more, the Lord's Supper. Our Church requires it in the most express manner in her answer to the question concerning the preparation required of those who come thereto. And I might very much enlarge hereon to shew the necessity and reasonableness of such previous repentance, or as our Church expresses itself, examining ourselves whether we *repent us truly of our former sins*; but as you have referred me to Dr. *Waterland*, I shall rather use his words on this occasion also. p. 63. "Faith and Repentance are previous qualifications to the sacrament; they are *conditions* of pardon, but pardon comes after. It was a stated rule of the church as early as we have any records or memoirs of it, that

REMEMBRANCE, No. 33.

sound faith and a good life *i. e.* moral virtues, or Christian virtues, in some degree though not yet perfect, should go *before* the sacraments as the necessary qualifications without which none should be admitted to them." This the Doctor confirms out of St. *Austin*, and then concludes thus: "This shews how moral virtues were considered as previous to the sacrament, and how they were to be improved and rendered acceptable by these Christian sacraments!"

Need I observe that *Virtue*, any virtue moral or evangelical, is inconsistent with the love of sin, as *sin*. The answer of a good conscience must certainly go *before* the holy ordinance as the *condition* of pardon, and then follows the participation thereof as the *seal*, to apply such pardon to us. I might enlarge, but hope I need not, and that I have sufficiently explained my meaning. I shall therefore add this short hint only, that what I contend for is such an habitual preparation, as may both fit and dispose us for a *constant*, a *daily* communion, so as to rejoice when any *proper* opportunity presents; and never to turn our back on the Lord's table, wherever or whenever it offers. To do this on a pure principle of love and obedience, and avoid all that looks like a narrow, judaical and superstitious attachment to the mere external means, as interferes with any other christian duty.

Our friend Mr. Rivington tells me you have sent for a parcel of the intercessional offices, but his stock is out. As a new edition is called for, I beg your assistance in pointing out what may require correction, or what it may be necessary to add.

Some friends desire a prayer against the power of sin, others to have the intercessional prayers added out of the Holy Mourner. Pray let me have your thoughts, and for a time at least suspend me this

3 Y

(though friendly) debate about the sacrament. Remember me in your prayers, as you daily are by,

Dear Sir,

Your most affectionate

No. V. *Wesley to Wogan.*

Dear Sir,

THE passage you quote from Dr. Waterland with regard to the frequency of communion, I marked for unguarded and dangerous when I first read it, not only upon the authority of modern, however eminent writers, such as Bishop Beveridge and Mr. Nelson, but of what I reverence more than all put together, the authority of the antient Catholic Church. Although the truth of it, I allow, viz. that we are not precisely bound to communicate so many times, any more than we are bound to any particular times, in practising the affirmative moral duties: it being more sure that the only rule with regard to both is that general one "we ought to do this every time we can."

That some degree of Christian virtue and a desire of more, should precede the holy communion was never doubted. But this, Mr. Robinson had; therefore this being no bar to him, is not in our question; neither was it ever the question yet, (how you came to think it so, I know not; I have ever assured you of the contrary) what should be done if our governors had forbidden it. But, if that should ever be the case, I need only refer you to Mr. Hutton. His honesty you know, and I bless God, so do I too.

If any doubt could have entered into my heart in a point where I had the Scripture interpreted both by our own Church and the Church Catholic to guide me, I believe the terrible experiment made before my eyes, would have absolutely removed it. I pray the GOD whose mercies fail not, in behalf of him who first rejected the means of grace, and then made shipwreck both of the faith and practice of a Christian, to

enlighten his eyes due time, that he sleep not in death, but that his spirit may be saved in the day of the Lord Jesus.

I desire now to shut up this dispute. But if you have any word of exhortation relating either to humility, faith, of the love of our Master, the end of his commandment, I trust he will give me ears to hear. Above all, I beseech you not to slacken your prayers for

Dear Sir,

Your most obliged and

Most affectionate servant,

JOHN WESLEY.

10th Dec. 1733.

(To be continued.)

#### ECCLESIASTICAL ANECDOTES.

THE Assassins were a sect of Mahometans who arose in the year 891, when Carmat, a pretended prophet in Arabia, drew after him many followers. He fasted, and laboured with his hands, and prayed fifty times a day. He promised to re-establish the family of Ali, and to dethrone the Califs. He released his disciples from the most troublesome observances of their religion, permitting them to drink wine, and to eat any kind of food. By this indulgence, joined to the hopes of plunder, he collected a great army, and ravaged the dominions of the Calif. He had a series of successors, of whom the most famous was Abon-Taher, who having desolated the provinces with an army of an hundred thousand men, and robbed the caravans of the pilgrims, took Mecca, murdered all the pilgrims who were assembled in the temple, and carried away the *black stone*, which was the object of their devotion, and caused the pilgrimage to cease for twelve years.

Afterwards, these Carmatians being enfeebled, kept their religion concealed, and mixed themselves with the Mahometans. In the year 1090, they were settled in Persia;

where Hacin, their chief, receiving a threatening message from the Sultan, commanded one of his subjects, in the presence of the messenger, to fling himself from the top of a tower, and another to kill himself, which they instantly performed. Then Hacin said to the messenger, "Tell your master that I have seventy thousand men ready to do as much."

The Carmatians, unknown and desperate, went about and murdered several princes in a treacherous way. Historians call their prince *The Old Man of the Mountain*, which is a literal translation of his Arabic name; and as they commonly made use of the poniard, they were called *Hassassins*, which we have changed to *Assassins*.

The Pomeranians were converted by Otto, Bishop of Bamberg. He knew that in Pomerania, beggars were despised and hated, and that some missionaries having appeared in that form, could not even obtain an hearing, and were rejected as poor vagabonds, who only wanted to get a maintenance. He resolved, therefore, to come to them as a rich man, to shew these barbarians that he did not seek to get their money, but to save their souls. He took with him men of abilities, with sufficient provisions for the journey, missals and other books, chalices and ornaments for a church; with splendid robes, and fine clothes, to present to the principal men of the nation.

Pope Bernard, who was the constant persecutor of Abelard, said of him: "*Cum de Trinitate loquitur, sapit Arium; cum de gratia, sapit Pelagium; cum de persona Christi, sapit Nestorium.*"

Pope Alexander submitted to the Bishop of Roschild the island of Rugia, newly converted. For Valdemar, king of Denmark, had conquered the Selavonian Rugians, inhabitants of that island. He besieged their capital, which surrendered to him. The first articles of capitulation were, that they should

deliver up to the king, their idol, called *Suantovit*, with all its treasures; that they should give up without ransom all their Christian captives, and that they should themselves embrace Christianity. *Suantovit*, whom these barbarians held to be their supreme God, was originally the martyr *Saint Vitus*. Some Saxon monks, who honoured the reliques of this saint, had formerly introduced the Gospel into Rugia, and had founded a church there, dedicated to their patron saint: but these people, relapsing into idolatry, forgot the true God, and in his stead worshipped this martyr, called him *Suantovit*, and made an image of him. So dangerous is it, to teach pagan idolaters the worship of saints, and of their images, before they have been well instructed and confirmed in the belief of the true God.

*Suantovit* had a magnificent temple in the city; his idol was gigantic, and had four heads, two looking forwards, and two backwards. In his right hand, he held an horn, adorned with various metals. His pontiff filled it every year with wine, and as this liquor wasted, or not, he foretold the plenty or sterility of the year. To this idol they sacrificed animals, and then feasted upon them; they also sacrificed men, but only Christians. All the country paid tributes and oblations to this deity, and his pontiff was a much more considerable person than the king.

Pope Stephen VI. held a council, in which he condemned Formosus, his predecessor. He caused his body to be dug up, and brought into the assembly, and placed in the pontifical throne, properly accoutred; and an advocate was appointed to answer in his name. Then Stephen, addressing himself to the carcase, said, "Bishop of Porto, how didst thou dare to usurp the see of Rome?" Having condemned him, his sacred habit was taken from him, they cut off three

of his fingers, and then his hand, and then flung him into the Tiber. Then he deposed all those who had been ordained by Formosus, and re-ordained them. But Stephen soon received the due reward of these mean and infamous proceedings. He was seized, expelled from his see, loaded with chains, and strangled in a dungeon.

The famous musician Guido of Arezzo, a monk, invented the *Gammut*, and the six notes, *Ut, Re, Mi, Fa, Sol, La*, by the help of which a young person could learn to chant in a few months, better than many men had been able to do in as many years. These syllables he took from the three first lines of the hymn to St. John.

Ut queant laxis resonare fibris  
Mira gestorum famuli tuorum  
Solve poluit labii reatum  
Sancte Johanne.

In 1179, the Pope consecrated two English Bishops, and two Scots. Of the Scots, one came to Rome with only one horse; the other on foot, with only one companion. There came also an Irish Bishop, who had no other revenue than the milk of three cows; and when the cows ceased to yield milk, his diocessans furnished him with three others.

This was the *Ætas Lactea* with the Irish prelates: the *Ætas Aurea* was not yet come.

St. Lawrence, who at that time was Archbishop of Dublin, was a very religious man, according to the religion of those days. When he lay on his death-bed, being admonished to make his will, he replied, "God knoweth that I have not a single penny."

*The Christian Observer, v. The Christian Remembrancer*

#### A WORD AT PARTING.

OUR readers have already heard so much of this controversy, that

some apology may be due to them for recurring to it again. We have to state therefore that our only reason for trespassing once more upon their patience, is that two articles have appeared in recent numbers of the *Christian Observer*, the contents of which ought in fairness to be registered in our journal. The first may be found in the *Christian Observer* for March, and the second in the *Christian Observer* for June.

The former adverts to that part of our 25th No. in which after having convicted the *Observer* of shameful misquotations and misrepresentations, we pledged ourselves to apologise in the most ample terms if it could be shewn that our charges were false. The answer to this challenge has at last been extracted; and it is as follows. The *Observer* pleads guilty to misquoting Collier *once*, but he forgets that we had pointed out three other misrepresentations, so gross as to be almost on a level with the false citation which he has confessed. On the next head he observes, "As to our garbling Hooker and misrepresenting Barrow the accusations we really thought were far too ridiculous to need any notice at all." p. 191. Now the *Observer* argued that the Necessary Erudition was popish, because it failed to distinguish carefully between justification and sanctification; and appealed to certain passages in Hooker and Barrow as proofs that such a failure was a clear indication of popery. We cited the context of the passages to which we were referred, and it appeared that in the very page to which the *Observer* had sent us, Hooker declared that "justification doth sometimes imply sanctification;" and that it was used in this sense by St. James; and Barrow said that our first justification strictly speaking, takes place at baptism; but that St. Paul occasionally includes sanctification in the idea of justification: what was it then but an

unjustifiable misrepresentation of these authors, to assert upon their authority that the Erudition was popish? and what was it but gross and intentional garbling to conceal what they had declared respecting the Apostles themselves? We envy not the writer who considers such conduct as ridiculous; nor can we be surprised at the manner in which he speaks of a still more serious offence.

It had been proved in our 23rd No. that the Christian Observer "falsely accused Mr. Todd of saying that he preferred the Necessary Erudition to the Homilies." Under which circumstances the only course that the critic could properly pursue, was to confess and apologise for his error: He did neither. He made several civil speeches about Mr. Todd's character and learning; and had the confidence to assert that it had never been intended to treat that excellent man with disrespect, while in truth he had been spoken of through many a bitter page in a style which would have been creditable to Lady Sneerwell herself. But the false accusation which had been brought against him has never been retracted: the readers of the Observer have never yet been permitted to hear what it was. There is a talk indeed (p. 193.) of having made an *amende honorable*; and the writer in his great simplicity, says we allow him to have done so. Yet surely he must perceive that much is still left undone. His readers hear that he pleads guilty to a false accusation; but he brought at least a score of false accusations against Mr. Todd; and which of these is retracted? Mr. Todd was bringing in semi-popery upon the shoulders of the reformers. Mr. Todd conspired with his Grace the Primate to bring *penance* from Lambeth library into the Church of England; Mr. Todd advocated a system of miscalled protestatism; Mr. Todd intentionally opposed the cause of genuine good works and scriptural holiness, and lastly, Mr.

Todd preferred the Erudition to the Homilies. Of the latter statement the Christian Observer seems to admit that it is incorrect. But this fact is only known to our common readers: to the happy and chosen few who have toiled through what the Observer justly denominates a wretched controversy. His own select subscribers are not let into the secret; their pure minds have not been contaminated by the unwholesome truths which we have brought to light; they only know that on the high authority of their monthly guide, Mr. Todd is to be considered a respectable man, although he has been proved guilty of all the fore-mentioned crimes save one: which that one is, the good folks will never learn. Some will think that it must be his unhallowed copartnership with the Archbishop. Some will think that he could not have really loaded the shoulders of our good old reformers with the overwhelming weight of popery. Some will say that they can never believe him hostile to scriptural holiness, or protestant doctrine, since he has done more to defend the authorised translation of the Bible, and consequently the great truths which that translation circulates, than all the Observers or Guardians in the land.

But none will be aware that the crime of which Mr. Todd is in reality acquitted, is that of having declared that he preferred the Erudition to the Homilies. This charge appeared to be *fully proved* by quotations from his own words; and the trifling and ridiculous circumstance of these quotations having been falsified, is studiously kept out of sight.

However, what we call a *falsification* might have been a *blunder*. —Granted—And when his error was pointed out and perceived, what would an honest blunderer have done? He would have distinctly confessed the whole, and thanked the critics who set him right. An indistinct and wavering confession of having done something that he ought not to have done, is all that



has yet been wrung from the Christian Observer; and therefore though he may be a blunderer, it does not appear that he is an honest one. He accused Mr. Todd with precipitation and positiveness. He retracts his accusation in equivocal language and with a tardy step: and then he affects to pity us for having *unguardedly* declared that the charges which we preferred against him would be a lasting disgrace either to us or him. We never spoke more guardedly in our lives, than when we hazarded this rash declaration; and the writer who affects to pity us, has felt its truth.

The article that appeared in the Christian Observer for June will not delay us long. In January the critic concluded his *confrontings* of the Erudition and the Homilies by saying that he had already given ample satisfaction, but that "if the challenge be continued, he was prepared with the confronting sequel." Having shewn that the confrontings already produced were insufficient, even by our adversary's own confession, to satisfy any reasonable mind, we continued the challenge. And in June we are told that he has altered his plan; and he commences a wordy article of more than six pages in length, by saying, "We shall not now detain our readers with long parallel quotations or rather confrontings between the Erudition and the Homilies; since we have tried the inefficacy of that mode of confutation at least with those who had called us to the task." This

is just what we expected. We said at the beginning of this *wretched* controversy, that the Christian Observer did not like confronting; and so it turns out. He likes to assert—He likes to garble. He likes to misrepresent. He likes, when he is in downright earnest, to misquote and falsify. But a fair comparison of the works under consideration, is a mode of confutation which he does not find efficacious!! He has pledged himself to use it, and he has broken his word. Under these circumstances we really see no necessity for following him through the six brief pages, which he has palmed upon his readers as a substitute for the sequel which he had prepared and promised. We did not call for his arguments, of these we have had enough: But we called for his proofs and he has none to give. He told us in a former article that charges similar to those which we have preferred against him, were brought forward seventeen years ago by our legitimate predecessors! The inference appears to be that for that long period of time, he has misrepresented, garbled and falsified as ridiculously and as shamefully, as in the articles which we have taken the trouble to dissect; and under these circumstances, we presume that it is not uncharitable to suppose that he will proceed for the next seventeen years in similar practices; and that those who read in search of truth may bid his pages a long farewell.

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*The following Extract from a Poem that has just made its Appearance, cannot fail to amuse and please our Readers.*

#### "THE PARSON'S CHOICE.

"But there are spots in which what little cost  
The Pastor's hand can proffer is not lost;  
Spots where not all the seed his care has thrown  
Is trodden, choked, or wither'd as 'tis sown.  
Where Sabbath bells, with sweet and mellow fall,  
The willing dwellers of the hamlet call;  
And Youth, and Age, and all who sojourn there



Bend as one family their hearts in prayer;  
And in the appointed shepherd of their fold  
Each seems a common parent to behold.  
There's not a heart within his little reign  
But bears to him its pleasure or its pain:  
His lips sweet counsel minister, and give  
Life to the Word by which alone we live;  
Touch every secret spring that moves the soul,  
Confirm, dissuade, soothe, animate, controul;  
Turn from its bed the torrent rush of woes,  
And gently stem the joy which overflows.

" On some bright morning, when the golden Sun  
A three hours' course above the hills has run;  
And oped those eyes which dare not wish for morn,  
And yet, not wishing, fain would have it dawn;  
The village Bride, her cheek with blushes spread,  
Forth in reluctant willingness is led.  
Before her path her virgin fellows strew  
Fresh-gathered buds of many-meaning hue;  
For Love the Rose; the Lily's spotless white  
For Innocence; the Goldcup for Delight;  
For Truth, the flower that bids us 'not forget';  
For maiden Modesty, the Violet.

Anon a jocund troop, in gallant trim,  
Merry at heart, and light and lithe of limb,  
Comes dancing forward, to the measured sound  
Of pipe and tabor, footing its gay round;  
And one most joyous mid the brother band,  
With ribbons on his hat, and garlands in his hand.  
Then to the solemn rite the Priest proceeds,  
And feels a Father's pleasure while he reads;  
Joins hand in hand as heart is joined in heart,  
And takes their mutual pledge 'till Death doth part.'  
And as his lips the enamoured couple bless,  
Fain would his eyes the starting tears suppress;  
Tears not of sorrow, for the good man smiled,  
And his heart whispered 'each is as my child.'

" Or when the lessening year declines away,  
Slow dawns the Sun, and early sinks the day;  
When the dank gales of Autumn, subtle thief,  
Pilfer the widowed branches, leaf by leaf;  
Which point the Poet's moral as they fly,  
Man in his generations so must die;  
Another rite, perhaps, demands his care,  
The last sad offices a friend can share;  
Some grey-haired friend whom, ripened for his crown,  
Time hast not plucked, but gently shaken down.  
Beneath the Church-yard's venerable shade,  
Hard by a Yew, a decent grave is made;  
And round the Patriarch's hearse in mourning band,  
Sons, and *their* sons, and kinsmen's kinsmen stand;  
Next many an old acquaintance; in the rear  
Idlers, and Gossips, not unmov'd, appear;  
E'en strangers pause a moment as they pass,  
And turn to moralize, 'All flesh is grass'!

There Childhood comes to wonder at the show,  
 And Age to mark where soon itself must go.  
 Till, as the Holy Man with lifted eyes  
 Tells how the dead incorruptible rise,  
 Of Life and Immortality, and how  
 Their Brother, as they hope, reposes now;  
 Sorrow and mourning flee away, and pain,  
 And of *their* loss they think not, but *his* gain.  
 "By steps like these the saintly Herbert trod,  
 And to his 'Temple' led the Priest of God.  
 He from St. Paul the gifts of Grace displayed,  
 Their power affirmed, their differing parts arrayed;  
 How those who ruled, with diligence should sway,  
 And those who served, with willingness obey;  
 Give with simplicity, with mercy chide,  
 Love all, and honest things for all provide.  
 By steps like these in many a green abode  
 Still treads the village Priest his holy road;  
 Labours for bliss above, and tastes below  
 Such sweets as Life's mixed goblet can bestow."

*The Parson's Choice of Town or Country: an Epistle to a Young Divine.*—P. 16.

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#### REVIEW OF NEW PUBLICATIONS.

*Village Sermons. By the Rev. Edward Berens, M.A. Fourth Edition.* 12mo. pp. 210. 2s. 6d. Rivington. 1821.

WE have to apologise to our readers for the length of time which has elapsed between the appearance of this volume and of the commendation which we are bound in justice to bestow upon it. It has already reached a fourth edition, and we are assured from various quarters that it has done much good. Under these circumstances we should probably have left it to its well-established character and extensive circulation, did we not regard it as a work of very peculiar merit.

Mr. Berens informs his parishioners in a short and unpretending preface that his object was to call their attention to certain important doctrines, which as members of the Church of England they all acknowledge, and to point out the practical effects which real belief in these doctrines ought to produce upon their hearts and conduct; and he

consequently has furnished them with the volume before us, containing eleven very plain and very valuable discourses. The subjects of them are, Faith—Belief in God the Father—Belief in God the Son—On a future Judgment—Belief in God the Holy Ghost—Reading the Scriptures—Prayer—Public Worship—Baptismal Vow—The Lord's Supper, and the Christian Priesthood. We shall not attempt to go regularly through the series, but shall content ourselves with giving extracts which will shew the nature of the work; and will make such readers as are unacquainted with it, anxious for a perusal of the whole. The first specimens which we shall produce are taken from the second and third discourses on Belief in the Father and in the Son; and the reader will instantly perceive that Mr. Berens is equally capable of combating a dangerous error, of explaining an important point of doctrine, and of enforcing his advice with scriptural language and scriptural earnestness.

"It may here be proper to notice an error which is very dangerous, and I fear very prevalent. The error I mean of those men, who though they profess to believe, and really do believe, in God, yet imagine him to be so abundant in mercy, that he will not punish the sins of men, at least not the particular sins of which they themselves are guilty. They are truly taught that God is merciful and gracious, and therefore suppose that he will pass over their transgressions, even though they wilfully persist in them: especially if their transgressions are of such a nature, as not to be clearly and immediately injurious to their neighbour, or not glaringly hurtful to the well-being of society. The mistaken courtesy, or, what is called good-nature of the world, encourages them in their error, and nourishes the persuasion that God will see no faults in men, who are *nobody's enemies but their own*. The Ministers of religion have too often reason to lament this fatal delusion. It repeatedly happens to us, when endeavouring to turn men from the evil of their doings, by setting before them the terrors of the Lord, to hear them express their belief, that the threatenings of God's word would not be carried into execution.

But consider, my friends, that men who hold this idea, if they believe in God at all, do not believe in the God of Scriptures, but in an idol of their own imaginations. The Scriptures indeed represent God as merciful and gracious, and, for the sake of his Son, forgiving iniquity and transgression and sin to the truly penitent. But as he is merciful, so is he also just and true; and both his truth and his justice appear to require the infliction of punishment, upon those who refuse to embrace his offer of mercy, and walk on still in their wickedness. He is spoken of accordingly "as a consuming fire" to the impenitent, as "a God who will by no means clear the guilty," as one, who will execute wrath upon every soul that doeth evil, and that refuses to turn from the evil of his doings with hearty repentance, and lively faith in the merits of a Redeemer. I beg of you to believe, that if a man, in defiance of the threatenings of God's word, 'shall still bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst; the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that

man, and all the curses that are written in the Scriptures shall be upon him\*.' If, in short, you so far presume upon God's mercy, as to think that you may fearlessly continue in wilful sin; if you imagine that he will so forget his justice and his truth, as that one event will happen unto all, and that the wicked will not fare worse than the righteous; you do not believe in God as he is revealed in the Bible; you cannot consistently join in the Apostles' Creed; you cannot say, **I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH,** in the sense in which that profession is made by real Christians." P. 22.

"Next in importance to belief in God the Father, who made us and all the world, is belief in 'God the Son, who hath redeemed us and all mankind.' It is from our profession of this article of faith that we have the name of *Christians*; and it is of the utmost consequence to us seriously to consider, what we really mean when we make this profession, and to reflect, whether our lives in this instance are answerable to the belief which we pretend to hold. You say then that you believe 'in God the Son, who redeemed you;' and often in the Church Service, and probably at other times also, speak of Christ, by the appellation of the Redeemer. What do you understand by the expression? The proper meaning of the word to *redeem* is to buy back. It is particularly used for setting free a prisoner or captive, by paying a price for his release. Let us consider now in what sense Christ is said to have redeemed us.

"The Scriptures both of the Old and New Testament constantly represent the natural state of man as a state of sin and death. It is necessary to dwell a little upon this point. As 'they that are whole need not a physician,' and they that think themselves well, will not have recourse to one, so we, unless we are sensible of our spiritual danger, shall not be induced to seek the means of safety; we shall not have recourse to the Redeemer, unless we feel that we stand in need of being redeemed.

"The necessity of redemption arises from our being guilty of sin, and consequently exposed to the punishment of sin. If you ask, what sin is; St. John tells you, 'that sin is the transgression of the law†' the transgression of the holy and

\* "Dent. iv. 24. Heb. xii. 29."

† "Exod. xxxiv. 7."

\* "Dent xxix. 19, 20."

† "Matt. ix. 12."

† "1 John iii. 4."

pure law of God. God having given us our being, has a just right to prescribe such laws as he sees fit, for the regulation of our actions, words, and thoughts. Such laws he has given us in the holy Scriptures, and the more we study and understand these laws, the more we shall be convinced, that the observance of them is most conducive to our own well-being and happiness. Whenever we transgress any of these laws, either in thought, word, or deed, either by doing what we ought not to do, or leaving undone what we ought to do, we are guilty of sin. The very inclination or desire to act contrary to the law of God, even when we do not give way to it, has, as the Article of our Church expresses it, 'the nature of sin.' The word *sin*, consequently, means something very different from what in common language is termed crime, or vice. These two words relate chiefly to actions or habits, which are hurtful to society, or to ourselves as members of society; but *sin* includes whatever is contrary to the laws of God. A man may be in common repute free, not only from all crimes, but from all vices, and yet be, in a religious point of view, a great sinner; may in fact have to answer for sins 'more in number than the hairs of his head \*.'

"In order to come to the knowledge and proper sense of our sins, we must compare our lives with the rule of God's commandments delivered from mount Sinai, and explained and spiritualized by our Lord in the Sermon on the mount; or with those other practical precepts which abound in every part of the Scriptures, especially in the New Testament." P. 30.

"But though faith in the death of Christ is thus necessary, we must bear in mind that a faith which does not produce good works is dead and worthless †. Let us return then to the question before asked; do we indeed and really believe that the glorious Son of God died upon the cross for our sins? If we do believe it, surely we must be sensible that sin is something awfully serious, since it required so tremendous a sacrifice. And shall we continue any longer in sin? Certainly, if Christ died for sin, we are bound by every consideration of interest and duty to do all that we can to die to sin, and if so, 'how shall we who are dead to sin live any longer therein?' When tempted by the world, or by the desires of the flesh, to do any thing contrary to the will of God, endeavour to figure to yourselves, to

represent to your imaginations, the holy Jesus expiring upon the cross with the nails driven through his hands and feet, and think that it was for you, for your sins, that he endured such agony. And can our hearts be so hard, as after this wilfully to persist in sin? If we do, we, to adopt the strong language of the Apostle, in some sort 'crucify the Son of God afresh, and put him to open shame \*.' No, my friends; if you wilfully continue in any known sin; if you do not lament your transgressions, and really try and pray to get the better of them, do not any more pretend to acknowledge Jesus Christ as your Lord;—do not any more pretend to believe that HE SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED; do not any more pretend to hope for the FORGIVENESS OF SINS through his blood." P. 45.

"Consider, my friends, that you are not your own masters. Being redeemed, being bought, with the precious blood of Christ, you belong to, you are the property of, him who has thus wonderfully bought you. 'You are not your own,' says the Apostle, but are bought with a price †; do not then dishonestly deprive Christ of what he has so dearly purchased. Do not live—you have no right to live—according to your own corrupt wills and appetites, but according to the will of him who has bought you. Strive in all things to 'glorify God in your body and in your spirit, which are God's ‡.' Remember that 'Christ hath once suffered for sins, the just for the unjust;' and why? 'that he might bring us to God §.' Remember, 'that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them ||.' P. 47.

'There is a mixture of force and perspicuity in these passages which we do not often see; and unless our estimate of human nature is lamentably erroneous, or deficient, these passages would produce an effect upon any reasonable congregation. How, then, we may be asked, does it happen, that such discourses as these of Mr. Berens are frequently preached to thin, or even to empty churches, while crowds are assembled, and appear to be affected, by sermons which are, in

\* "Psalm xl. 15."

† "James ii. 17."

\* "Heb. vi. 6."

† "1 Cor. vi. 19, 20." ‡ "Ibid. vi. 21."

§ "1 Pet. iii. 18." || "2 Cor. vi. 15."

every respect, of an opposite character and description? The question is important, because it contains the substance of a popular and successful argument in favour of many practices, which the clergy feel themselves bound to discourage, and we shall digress from the subject before us, to give it the consideration which it merits.

The question then assumes a fact, which we have no disposition to deny, namely, that vehement and enthusiastic preaching is relished by the people; and there are two explanations of the phenomenon which we are continually condemned to hear, but to which we have hitherto seen no reason for assenting. The first is, that such preaching is scriptural and proper; the second is, that the multitude have itching ears, and always prefer sermons which they are not able to understand. We presume to entertain a better opinion both of the Scriptures and of the people, than is consistent with either of these explanations. It is hardly possible that the popular preachers, to whom we allude, and whom we condemn, can think that their style is formed on a strictly scriptural model. Whom do they imitate, or think they imitate? The great Pattern of all perfection, was explanatory and didactic much oftener than he was impassioned, or indignant. He taught with authority, it is true; but with the authority of reason, not of vehemence; with the authority of holiness, not of passion; with the authority of truth, not of eloquence. And the greatest and most laborious of his apostles, who is so frequently dishonoured by a host of fancied imitators, can afford no good excuse for the persons whom he is cited to defend. Admitting that St. Paul's preaching was much more impassioned than our Saviour's, the inference to be drawn from this fact is not favourable to the enthusiast; since, where a difference did exist, we are evidently

bound to follow the Master, rather than the servant; and that servant was notoriously afflicted with an impetuous temper. Nor, if it were certain that the ardour of the Apostle was as great as that of a modern enthusiast, would it follow that their conduct, or preaching, were identical, or similar. For he spake out of the fulness of learning, as well as godliness; and therefore can be no pattern for an uninstructed, self-taught declaimer. The only argument, therefore, which can be fairly urged in defence of ranting and violence, is, that it allures and captivates the multitude; and this proposition, which is admitted both by the friends and enemies of such practices, is what we are anxious to examine and explain.

The fact, as we have already confessed, is too true. Whether the preacher addresses the educated or the ignorant, it is not the best sermon that produces the greatest effect. In the congregations of the rich and the noble, a frothy style, and a theatrical delivery, are valued quite as highly as any other qualifications. Among the middling and lower classes, a Whitfield and a Huntingdon have always obtained more popularity than the most correct and accomplished preachers. And what renders the circumstance more peculiarly remarkable, is, that it cannot be witnessed in any other profession. The English nation has justly been considered as insensible to the charms of eloquence, and the lights of her senate and her bar have not shone by their declamatory, but by their argumentative brilliancy. In point of fact, any attempt to excite the passions of parliaments, or courts of justice, usually terminates in exciting a laugh. The ordinary harangues of our most successful speakers, being little more than a calm exposition of facts, with a closely reasoned commentary upon their various bearings. And this style of speaking, in itself evidently the most worthy

of reasonable creatures, can please or influence a senate, and can please or influence a jury, but is shorn of its beams as soon as it is introduced into the pulpit. The explanation of the phenomena appears to be, that our countrymen are better acquainted with their political and civil, than with their religious duties. The former consequently are discharged in a more commendable and more consistent manner than the latter. The particular subject under consideration is attentively examined—and the conduct finally adopted is the result of such an examination. Speeches, therefore, which are merely eloquent, inflammatory, or poetical, would not satisfy the expectations of those to whom they were addressed. A senator, or a juryman, attends to little but the argument; and his duties cannot be discharged, unless arguments can be laid before him. But if he listened not for the purpose of ascertaining how he ought to act, but from curiosity, from idleness, or from fashion—if he had no previous acquaintance with the subject under discussion; and was disposed to rest contented with the first view of it which might be presented to him; then he would be in the same situation as many a modern congregation, and would yield much more readily to the rant of the conventicle than to the sober discourses of the Church.

If this opinion be well-founded, our enquiry will quickly come to an end. For it will be evident, that the only reason why such sermons as these of Mr. Berens are less esteemed by the generality than others which shall be nameless, is, that the people are still very ignorant on the subject of which all sermons treat. When this ignorance shall have been removed by the increased attention to the religious instruction of all classes of the community, the unjust preference which we have been considering will also come to an end. Our countrymen, at present, have no ob-

jection to what they can understand, when the speaker confines himself to worldly business; and the adoption of a different standard in ecclesiastical matters, is to be attributed solely to ignorance. When from their youth they are brought regularly to Church, and are prepared, by a reasonable degree of scriptural knowledge, for the instruction which is there provided for them, they will quickly discover the superiority of the genuine preacher of the Gospel over all his imitators, and rivals. The sensible and well-educated can do so already, and we have no doubt that, as their numbers and their influence increase, the example will be contagious, and will not be thrown away. At present, the large assemblages of well-meaning people who run after a popular preacher have no definite ideas upon the subject of which he treats. He rouses them from their languor; he astonishes and alarms them; and perhaps on some subsequent occasion he comforts them—and for all this they are naturally, and not improperly grateful. They are not aware that the preacher's merits will cease with their defects; or, that when they become attentive and well-informed Christians, they will long for a teacher of an opposite description; and will not be able to proceed without one. The great work of renewing the heart and affections, and of fixing the habits on the side of holiness, is not to be effected by nervous and enthusiastic eloquence, but by a calm and frequent repetition of a few plain truths. They may not reach the ear of the drowsy and careless; they may not stimulate the sanguine temperament, or while away the tedious hour; but, to such as really hunger and thirst after righteousness, they are the wholesome nourishment, which yields health and strength and increase. We shall conclude these remarks by a few more extracts from the volume before us. To the Sermon upon the



Christian Priesthood we shall not advert, because the subject of it was discussed at length in our last number. But we have no hesitation in saying, that the questions respecting Church government and schism were never more concisely, or more conclusively argued, in that sort of language which is calculated for a village congregation, than in Mr. Berens's concluding discourse. And if any of our readers should be desirous to follow up and fix the impression, which a perusal of the controversy between Mr. Wix and Mr. Newton may have produced on the minds of their wavering parishioners, we can safely recommend them to try the effect of this sermon.

The following passages are selected from the discourses on Baptism, and on the Lord's Supper. They may all serve to shew, that the Church's doctrine on these subjects does not necessarily, or "intentionally oppose the cause of scriptural holiness and genuine good works," and some of them have been selected as specimens of that happy knack at illustration, which has contributed so materially to Mr. Berens's success.

"Consider well, my friends, what has been said. Revolve it again and again in your minds, and beseech God to bring it home to your hearts and consciences. You sometimes probably hear and read of men's being converted or unconverted, being renewed or unrenewed, and many like expressions. All these expressions come in fact to the same thing; and all questions respecting them are answered by the answer to the enquiry, which I have endeavoured to press upon you. Are you sincerely endeavouring to fulfil your baptismal vow, or are you living in the neglect of it? If you are habitually mindful of your baptismal covenant, and wish, and sincerely try, to live according to it, with earnest prayer for God's grace to enable you to do so, you are converted\*,"

\* "By the term *conversion*, I mean a turning—a turning from sin to God, the turning from the evil of our doings, the turning away from wickedness, and doing that which is lawful and right."

are renewed, are in a state of grace, in a state of justification. If you habitually neglect it, or have wilfully drawn back, and continue to draw back, from it, you are unrenewed, and in a state of condemnation.

"If you faithfully keep to the engagements into which you entered at the font; if you endeavoured to renounce the sins of the devil, the world, and the flesh; if you sincerely believe all the articles of the Christian faith, even though your faith be weak; and if it is the desire and purpose of your heart to keep God's holy will and commandments, and to walk in the same all the days of your life, even though your obedience is marked with much imperfection; if, I say, this is the case, then, happy are ye. Your interest in the privileges conferred at baptism remains firm. Humbly beg God to keep you in this state, and seek for the confirmation and increase of all spiritual blessings, by devoutly partaking of the table of the Lord. But if, on the other hand, you unhappily have habitually broken, and are still living in the neglect of your baptismal vow, let me intreat you, before it is too late, to think upon the dangerous condition you are in. You 'have forsaken the guide of your youth, and broken the covenant of your God.' You have deserted the standard, under which you were enlisted to war; have drawn back from the engagements into which you had entered. Remember that they that draw back, forfeit the favour of Almighty God—his soul can have no pleasure in them—and that 'they that draw back, draw back unto perdition.'"

P. 155.

"A sacrament, however, is said to be not only the means of imparting divine grace, but also a pledge or token to assure us that we receive it. It is usual among men to accompany, with some outward sign or token, the appointment to any dignity, or office, or possession; or the conclusion of an agreement or bargain. In this country, for instance, in several of the high offices of state, the appointment to or relinquishing of them, is accompanied by the delivery or redelivery of a seal, or wand, or staff: the conveyance of land is often completed by the conveyance of the writings relating to it, or by taking bodily possession; or, to adopt a still more familiar illustration, when a farming servant is hired, it is customary to give a small piece of money as a pledge or earnest. And in a manner somewhat similar are the bread and wine in the Lord's Supper to be looked upon as an outward token, or pledge, or earnest,

by the delivery of which by the hands of his minister, God conveys to the devout communicant the benefits which those symbols represent.

"These benefits, you will recollect, are spoken of as being received by the *faithful*, and by the *faithful only*." P. 164.

"Many of you say that you are too young to communicate. But are you too young to *repent and believe*? Are you too young to fear and to serve God; too young to wish to go to heaven rather than to hell? Our Church considers all who are old enough to be confirmed; certainly all of the age of sixteen years\*, as old enough also to receive the sacrament; and so they certainly are. If many young people are in the habit of neglecting the Lord's Supper, their bad example furnishes no excuse for you, and does not lessen your obligation. Do you think that because you are young, you need not think of these things, but may lightly follow your own wills and fancies, and that it will be soon enough to attend to religion when you are old? But you may not live to be old. You may be cut off in the beginning of life. If in the strength and confidence of youth you resolve to 'walk in the ways of thine heart and the sight of thine eyes, know thou that for all these things God will bring you into judgment †.' The Scriptures exhort you to attend to religion in the morning of your life: 'Remember now thy Creator in the days of thy youth ‡.' God has a right to the best of your days, and the best of your strength. Do not then suffer the plea of youth to prevent you from complying with the dying *command*, the dying *request*, of your crucified Saviour. Do you say that youth is exposed to peculiar temptations? There is then the greater reason why you should seek for spiritual strength at the table of your Lord. You are old enough to understand what religion is; you are old enough to be sensible of the difference between being happy or miserable for ever. You have not then any excuse for neglecting the sacrament, and you cannot neglect it without being guilty of disobedience to Christ.

"Again: women of the poorer class, when they have families of children, too generally make this circumstance a pretext for absenting themselves from the Lord's table. They say that their children burden them with cares, fret and ruffle their temper, and thus render them unfit for the sacrament. But do your families prevent you from *repenting and believing*? If you

repent and believe you are fit to come. Your families do in fact furnish an additional motive to you for being religious, and ought to make you anxious to draw down God's blessing both upon yourselves and upon them. If they have been to you an occasion of sin, you must repent of such sin, and strive against it for the time to come; and that you may strive successfully, seek for spiritual strength at the Lord's table. Irritation of temper, and anxiety or careflessness of mind are to be regarded as marks of human weakness, and must be prayed against, and striven against. To suffer them to keep you from the Lord's table, is the same as if a sick man should make his sickness an excuse for refusing to apply to the physician. In short, you are either fit to come to the Lord's table, or unfit. If fit, you have nothing to keep you from it. If unfit, you are living in an unchristian state, a state of condemnation. And can you quietly make up your mind to continue in a state of condemnation until you have ceased to have children, or until your families are grown up? The Scriptures represent your children as a blessing. Do not make them a pretext for disobeying God; for neglecting your salvation."—P. 175.

These are admirable specimens of village preaching: and they plainly prove, that their author could soar much higher, if the desire of doing good did not put him under restraint.

*Sermons. By the late Very Reverend William Pearce, D.D. F.R.S. Dean of Ely, Master of Jesus College, Cambridge; and formerly Master of the Temple. Published by his Son, Edward Scorold Pearce, Esq. A.M. Student of the Inner Temple. pp. 489. Cadell, 1821.*

The allowance which is generally due to a posthumous publication, is not required in speaking of a volume of sermons, prepared by a learned preacher for a learned congregation. Of such sermons, the sentiments may naturally be supposed to have been maturely considered, and the language to have been cri-

\* "See the 112th Canon."

† "Eccles. xi. 9."

‡ "Ibid. xii. 1."

tically correct, from their first composition. The discourses of the late Dean of Ely are of this character. They were with the exception of the first sermon preached at the Temple Church, between the years 1787 and 1797, when the Dean was Master of the Temple; and it was worthy of the character of himself and of the congregation which he addressed, that the "original copies should be found in such a state as to be judged fit for publication without any material variation." An anxiety "for the preservation of whatever may do honour to the memory of his lamented father," and a "compliance with the wishes of many who were present at the delivery of these discourses," were the honourable and affectionate motives of the editor in submitting this volume to the inspection of the public. It was not inconsistent with these motives, or with the character of a young man, although it has enhanced the price of the book, and will eventually contract its circulation, that these sermons have appeared with a degree of splendour seldom found in theological publications, on wove paper, with a portrait, a large type, broad margin, and a profusion of vacant leaves.

The character of the congregation at the Temple Church will of itself explain the nature of these compositions. The sermons are in number twenty-seven, on twenty-one subjects, generally chosen with judgment, and well adapted to the congregation. They are all distinguished by a manly simplicity of language, and by an unembarrassed perspicuity of argument. They are generally very short, allowing but little room for rhetorical ornament, or passionate appeals to the heart, but suggesting much matter for future reflexion. They are deficient in the exposition of scripture; they are persuasive and convincing, but not hortatory; they are more like the arguments of the lecturer, than the sermons of the

preacher. The most usual topics are the exceptions of sceptics and unbelievers: the doctrines of the Christian Church are less frequently adverted to, and are argued with studied moderation, and with an air of liberality which, if it were not for some valuable exceptions, might be mistaken for indifference: while the benevolence of the preacher's mind, and the confidence of his hope founded on the anticipations of prophecy, and on the observation of the progress of truth, are manifested in assuming what in the dark interval between 1787 and 1797, was hardly visible, that a dawn of moral and religious improvement has arisen, which shall shine more and more unto the perfect day. From this general view it is necessary to proceed to a more distinct analysis of these discourses.

Sermon I. entitled "Consecration," and preached in Lambeth Chapel, at the consecration of Bishop Tomline, and published originally by order of the Archbishop. For the publication of this sermon the editor is not responsible: it was published by his father, and could hardly be omitted in the present collection. The title of the sermon, the occasion upon which it was delivered, and the authority which commanded its publication, will probably lead the reader to expect a clear and luminous view of the origin of ecclesiastical polity, and of the form of ordaining and consecrating the governors and ministers of the Church of Christ. They will hardly prepare him to learn, as the result of a comparison of the dispensation of Moses with that of Christ, that in the latter, "every thing relating to morality is simple, comprehensive and general; the formality even of a *precept* is studiously avoided;" for assuredly in comparing his own law with that of Moses, our Lord delivers his *precepts* in a style the most formal and precise: "ye have heard that it was said by them of old time—but I say unto

you." Still less will the reader in perusing a sermon on consecration be prepared to subscribe to the inference from this assumption in respect of ecclesiastical government.

"The same difference is still more observable in regard to *ecclesiastical government*. In the Old Testament the high Priest, Priests and Levites; their birth and rank; their privileges, their duties, and their discipline are fixed with the most scrupulous exactness. No discretion is allowed even in the vestments of the priests, or in the utensils of the tabernacle. In the New, our Lord simply *called* his disciples, and they left all and followed him. The only positive ceremonies he instituted or retained, were Baptism and the Lord's Supper; nor are there any precepts except in relation to these two institutions, either of Christ himself or his Apostles, which are expressly enjoined us for the perpetual regulation of the visible Church.

"How then it may be asked are Christians to form their ideas of ecclesiastical establishments? The answer may be drawn from the foregoing observations, and from the words of St. Paul in the text: *Be ye followers of me, even as I also am of Christ*; that is, where positive precepts fail us, we are left to regulate the Christian visible Church in the same manner as our private Christian lives, partly by *imitating* the conduct of Christ and his Apostles, and partly by applying our own *reason*, the exercise of which as we have already seen, the whole tenor of the gospel requires of us as a duty."

It had been well if Doctor Pearce had ascertained the point, at which this *partial* imitation of the Apostles, and this *partial* exercise of our own reason were severally to determine and to begin; or if he had shown, that the moderation which St. Paul exhibited and prescribed in respect of eating the idolatrous sacrifices was a worthy precedent to regulate the form and order of the Christian Church. The example of Christ and his Apostles, faintly but not imperceptibly marked out in the Scriptures, and more distinctly visible in the records of the primitive fathers, is the only method of explaining the instructions of our Lord, and of binding the practice

and opinion of his disciples in respect of the original constitution of his Church, in which during his personal ministry he was the head, and the Apostles and the seventy bore the subordinate ranks; and in which after his ascension, the Apostles, the Elders and the Deacons, formed the threefold division of the christian ministry. This is the only *example* upon which the true notion of an ecclesiastical establishment can be formed, and our *reason* should be exercised in tracing the perpetuity and consistency of this form and order in the Church of Christ, in the several ages and places of its dispersion. The preacher continues:

"We have an instance of the application of both these rules, supported by the highest authority in the earliest times of Christianity. Our Lord had left no orders behind him, so far as we learn to continue the succession of the twelve Apostles. On the death however of Judas Iscariot, the remaining eleven thought themselves bound to fill up their number, and their conduct in the election of Matthias was justified soon after by the sanction of the Holy Ghost. *Example* in this instance co-operated with *reason*. By following his steps the Apostles best shewed their affection for their Master's memory; and the original reason of the number, the reference to the twelve tribes of Israel, was still subsisting. But the instance does not end here; it shews still farther that even the *example* is not binding, where the *reasons* of it have ceased. For before the death of any other Apostle, the Gospel was opened to all nations, the reason of any reference to the twelve tribes of Israel had ceased, and with it ceased the practice of filling up the number of the twelve Apostles."

Did it never occur to the preacher, that in the interval between the death of Iscariot, and the election of Matthias, the Gospel was opened to all nations, and the commission of the Apostles, who had in the first instance been forbidden to go into the cities of the Samaritans and into the way of the Gentiles was enlarged, so that they were sent into all nations, even into all the world? It was at the ascension of our Lord,

if at any time, that the occasion of filling up the number of the twelve Apostles did determine: and the number of the twelve Apostles was actually enlarged before the death of James by the call of St. Paul, who both in deed and in designation was an Apostle from the very period of his conversion. In the instances of the election of St. Matthias and St. Paul, and also of Barnabas, Timothy, Titus, and Epaphroditus, all of whom are called Apostles by the primitive or sacred writers, the fact of the succession of the Apostles, which Doctor Pearce assigns to the mere reason of the thing, is established: and however the name of this governing power in the Church was subsequently exchanged for that of Bishops, which was originally borne by the second order of the christian ministry, its nature has always been distinguished by the peculiar power of ordaining or *laying on of hands*.

The Dean justly distinguishes between the simplicity of our Lord's manner in *calling* his Apostles, and the *ceremony* with which the Apostles laid their hands on those whom they ordained: and attributes the ceremony with which this mediate ordination was administered to the inferior authority of the administrator. It is the standard of distinction between those who were immediately, and those who are mediately and by the agency of men admitted to serve God in his Church. From this distinction it is indiscreetly argued:

"If the Apostles thought themselves justified in deviating from the example of Christ, when the reason of copying it had ceased, we shall not wonder, if, upon the same account, in the appointment of the several orders of the ministry, they varied from one another. In the infancy of the Church the orders were fewer, and all received their commission from the *whole body of the Apostles*. As the number of believers and the duties of the ministry increased, new ranks were added adapted to the exigencies of the Church; and Timothy and Titus not only derived their

authority from a *single Apostle*, but were themselves empowered *singly* to ordain elders in every city.

"I will not enquire at present whether the reasons of the former species of ordination have ceased or not. I shall only observe that if any Church defends itself either by the *smallness of its community*, or by the *republican form of its civil government*, in adhering to the example of our earlier Apostles, our Church is justified both by its *greater extent*, and its *monarchical principles*, in following that of St. Paul. Nor have the *reasons* of the several orders instituted by St. Paul and retained by our Church lost any thing of their original force. As long as the people shall continue to want instruction, the *reason* of the appointment of *Priests* answering to St. Paul's Elders will still subsist; as long as any preparation or trial shall be necessary for so holy and arduous an office as that of Elder, there will be *reason* for the order of *deacons*; and as long as both these ranks shall require any previous examination, into their learning, their morals or their faith; or shall want any encouragement to the discharge of their duty or censures for their neglect of it, so long will the *reasons* remain for an order corresponding to that of Timothy and Titus.

"The Scriptures indeed are silent concerning the future appointment of the higher orders. They no where intimate who were to succeed the Apostles, or who were to appoint successors to Timothy, or Titus. But this silence extends no further than to the *manner of appointment*, and not to the existence or necessity of such orders, and all that can be inferred from it is, a conclusion highly important to our own Church, that we have permission and authority for that *mode of appointment*, which in the opinion of the legislature has been thought wisest and best."

The reasons assigned for the continuance of the several offices are just and satisfactory; the opinion of the legislature is wise and good: but the true and only adequate authority for the mode of appointment to the Christian ministry, is not the opinion of any legislature, or the justice of any reasons, but the known example of the Apostolic age, and the *political* differences between the sectaries and the Church are altogether irrelevant.

The variations of political government cannot affect the true constitution of the Church, or render that schismatical which is not schismatical, or that apostolical which is not apostolical. Our Lord laid no hands on his Apostles; the Apostles not taking upon themselves his simple authority laid hands, as did the priesthood before them, on those whom they devoted to the service of God. When they instituted the Deaconship they laid hands in a body on the Deaconship; but there is no other instance upon record in which they did not think that an Apostle with the concurrence of the Presbytery, had alone power of ordaining, and till such an instance can be produced, the divine origin and right, and sufficiency of episcopal ordination will not be refuted.

"In conclusion: to copy the example of Christ and his Apostles is to copy the spirit of their institutions, as well as the forms. This method we are instructed to adopt, in explaining the written precepts of Christ's morality, and the reason is stronger for its application to Church government, in which we have little else but example for our guide. Reason and conscience, to which the Gospel every where appeals, are less liable to dispute than technical rules or forms of government. Hence the morality of the Gospel is simple and uniform, throughout all the Christian world. The same uniformity is not to be expected in *Church establishments*, because the reasons may vary on which they are founded. But were all Churches regulated on the two principles of *sound reason and apostolic example*, the differences between them being accounted for and justified, would be no longer objects to excite animosity. The violence of sects, and the prejudice of party, would yield to the genuine temper and spirit of Christianity, and our minds would bear the same characters as the Gospel which we profess, those of simplicity, candour, and moderation, and at the same time of consistency, firmness, and dignity."

These are plausible sentiments, which might have been issued from any preacher, and been addressed to any congregation. The Presby-

terian might have delivered them to the Independent, and the Baptist might have commended their liberality. The Episcopalian alone has no part in this accommodating moderation: he knows no criterion of a true Church but its establishment on the apostolical model, and while he has pleasure in tracing the episcopal form from the earliest periods to the remotest boundaries of the Church; he is persuaded in his mind, that if "the two principles of sound reason and apostolic example" should ever again be practically followed, the differences between sects would cease to excite animosity, because they would cease to exist. The Episcopalian sees no reason to despair of the ultimate re-union of the Christian body, and of an uniformity in Church establishments, especially when he contemplates the extensive and broad foundations of episcopacy in all the provinces of the Greek and Roman Churches, in the Church of England and Ireland, and its dependencies, in the Episcopal Churches of Scotland, and of America. In this large contemplation of the present state of the Church of Christ, the boastful pretensions of English Independency are comparatively of no account: and in the Protestant Churches of the continent, the want of an Episcopal government and constitution is regretted as a defect, which it is attempted to supply by the innovation and invention of superintendants. The only occasion of alarm and regret to the Episcopalian is to see the true principles of ecclesiastical polity suppressed or misrepresented, or exhibited in a form which while it confirms the prejudices of the sectary, leads him to suspect the sincerity of a Churchman's conviction, or the stability and soundness of a Churchman's principles.

Sermon II. "The Argument from Prophecy." A perspicuous statement of the difficulties of the prophetic writings, and of the advan-



tages arising from those difficulties, demonstrating the work of God in their fulfilment, and rendering the collusion of man impossible and ineffectual.

Sermons III. IV. "On the ultimate Object of Prophecy," which is shewn to be not the benefit of the Jews, nor of the persons addressed by the prophets, nor of succeeding ages; not to bear witness of Christ only, which is the object of miracles also, but to attest the truth of God. The advantages of this interpretation are, that it makes a proper distinction between the offices of miracles and of prophecies; that while it proves the divine foreknowledge, it assures the divine promises, and is common to all prophecies; at the same time in its operation and tendency it does bear witness to Christ, and thus an obvious objection is refuted.

Sermon V. "On the Criterion of a false Miracle," or of miracles in general. The subject is important, and, with the exception of some unnecessary allusion to natural religion, an idol which receives too much homage in these Discourses, is argued in a very masterly manner, in refutation of a deistical position.

"It is objected to us, by the adversaries of Christianity, especially by some philosophers of great note lately in a neighbouring kingdom, that in proving the divine authority of the Christian doctrines, we begin with founding it on the evidence of miracles, but that we afterwards turn back, and endeavour to prove the divine origin of the miracles by the intrinsic qualities, the excellence and sublimity of the doctrines, which the miracles were brought to support. This mode of arguing from the miracles to the doctrines, and from the doctrines to the miracles, leaves us, they say, just where it found us, and destitute of any distinct proof either of miracles or doctrines."

In answer to this objection, more subtle than just, the Dean argues:

"....When Christians argue from the doctrine to the miracle, they do not argue

from the truth of the doctrine to the reality or truth of the miracle, but from the falsehood of the doctrine to the fiction or falsehood of the miracle. For example, the text says, if a miracle teaches idolatry, it is a false miracle, and not to be regarded; but it does not say, if it teaches the worship of the one God, it is therefore true. So again, by parity of reason, we in these latter times say, that if any action claiming to be miraculous teaches us any impiety or immorality, it is not a *real* miracle, nor did it proceed from God; but we do not say on the converse, that if it does teach us morality and piety, it is therefore a *real* miracle, and does proceed from God. So that the answer to the objection may be briefly stated thus: Miracles may, in many cases, be disproved by the doctrines, but it is no where asserted, that they ever can be proved by them. And the objection, therefore, which supposes that Christians prove the truth of the miracles from the truth of the doctrines, is not founded in fact."

The propriety of this distinction is argued at considerable length, and it is applied both to real and to pretended miracles, and the Dean concludes:

"I cannot dismiss this subject without taking notice of a difficulty which may be thought to attend the foregoing theory. It relates to the assertion that no internal doctrine can be brought in *proof* of a miracle. For it may be said, that there are certain doctrines conveyed by the help of miracles, which no human reason could ever have discovered; such are, that God on certain conditions will freely forgive sins, and that to the sincere penitent and faithful believer in Jesus Christ, he will grant life eternal. Nay, further, that there are some things revealed to us, which, so far from being discoverable by human reason, are incomprehensible to us after they are discovered. The answer is, that though the truth of these things be beyond the reach of human reason to discover, yet the things themselves are not beyond the reach of the human imagination to conceive. Their truth, therefore, must depend on the evidence of the miracles, which were wrought in their support; and the miracles must first be distinctly proved, before we can give an admission to the doctrines.

"Some of the most engaging features in Christianity are the purity, the simplicity, the sublimity of its morality, and that consistency and conformity which it has to

every deduction of natural reason, when it describes and heightens the justice and holiness, and goodness and mercy, and power of the Almighty. The use of these doctrines, as an evidence for Christianity, how satisfactory and sublime soever they may be, is not immediately and without miracles to prove the divine origin of the Gospel, but in the manner I before stated, to prevent any disproof being brought from the doctrines against the reality of the miracles by which those doctrines are supported.

"And this is perfectly consistent with an argument of great weight, which has often been urged with irresistible force in behalf of Christianity; that its internal characters of wisdom and purity, and consistency and depth, coming from such feeble and illiterate instruments, as the first promulgators of the Gospel were, form a direct and distinct proof of the divinity of its origin. For in this case we do not argue from the doctrines alone, but from the doctrines taken in conjunction with something else, namely, in conjunction with the characters of the first publishers of Christianity. These two things taken together, form a new, and distinct, and independent miracle; and the argument drawn from it is reducible to the general rule of proving the miracles first, before we infer the divine authority of the doctrines."

Sermons VI. VII. "On the Grounds of Belief in Christ," contain an historical view of the grounds on which men in different ages have been brought to believe in Christ. Zacharias and John the Baptist believed on the authority of an immediate revelation. The attention of the Apostles was at the first attracted by the testimony of the Baptist, and their faith was afterwards confirmed by a miracle and by Christ's assertion of his authority, corresponding with the writings of the prophets. After his resurrection they believed in the immediate revelation of the Holy Spirit also. The belief of others was grounded on miracles, either seen or reported, and proving a divine commission, and, after the ascension of Christ, in the more full development of prophecies.

"After those times, when the power of working miracles was withdrawn, and eye-

witnesses no longer remained of the miracles which had been performed, the belief of Christians rested on the following grounds: they believed the *miraculous facts*, on the ground of the *historical testimony* of those who were eye witnesses and ministers of the word, and they believed the spiritual nature of the Gospel, the promises and the threatenings, which animate and restrain the Christian world, on the credit of historians thus authorized and qualified to declare the word of God.

"This, which is the belief entertained by us at this day, is similar to what was believed during the time of our Saviour's ministry. Our belief of the *miraculous facts* recorded in the Gospel, corresponds with the belief of Christ's divine mission, founded on the miracles performed by himself; and our belief of the theory of Christianity corresponds to our Lord's declarations concerning himself as the promised Messiah, which were received as we receive the theory of Christianity, on the ground and on the supposition of its being the word of God. In addition to these two grounds, and to verify and confirm the declaration of God's word, we have historical evidence of prophecies fulfilled, and, what is still more important, have ocular demonstrations of prophecies, at this day fulfilling and fulfilled, in various parts of the world."

This view of the grounds of our belief is applied to the several articles of the Apostles Creed; of the first article of which the exposition is encumbered with unnecessary allusions to natural religion, but of which the other articles are properly grounded and made to depend, on miracles, or prophecies, or scriptural authority. These are certainly the only sure grounds of a rational, scriptural, and consistent belief in Christ and in God.

Sermon VIII. "A future State of Immortality, not discoverable by Reason." Between the Deist, who pretends to discover a future state by the mere exercise of his reason, and those who deny the competence of reason to make this discovery which they attribute exclusively to revelation, the Dean assumes the office of the moderator, allowing that reason may discover a future state, but claiming to revelation

alone the promise of immortality. The scriptural doctrine appears to be, that eternal life was made known from the beginning of the world, and is thus traditionally received by all mankind, and that the Gospel hath cleared up and thrown light upon this primitive doctrine, by unfolding a state of incorruption. The Deist discovers nothing by his reason: he does but repeat the belief of his fathers, more or less illustrated by Christian truth: the Gospel hath made manifest what before was only not unknown.

Sermon IX. "On the unequal Distribution of Happiness and Misery." The plausible and ingenious argument of this discourse will be but too powerfully resisted by the experience and operation of the real ills of human life. The good and pious purpose of the preacher is to vindicate the ways of God to man, whose impartial and indiscriminating favour he maintains, by referring to the variety of his gifts promiscuously bestowed, and without the qualification of any common evils. It is thus that our attention is drawn to God; it is thus that virtue and vice, and more especially the latter, have their reward, and that the mercy of God is exhibited in all his dispensations, in exciting hope and perseverance by the delay of the recompence, and in averting by seasonable chastisements the final condemnation of the wicked.

Sermon X. "On Affliction." The subject is considered by the light of reason, and by the light of revelation. By the former, prosperity and adversity are compared in themselves, in their consequences, supports, virtues, and opportunities; and by the latter the preacher exhibits the promises of Scripture made to those who are afflicted for their religion, and the effects of afflictive discipline in producing virtue, which is always contemplated, and ultimately rewarded by God. No notice is taken of the great example of patient suffering, which is

so affectingly applied in the exhortation in the Office of the Visitation of the Sick: an exhortation which no repetition, in public or in private, can deprive of its effect.

Sermons XI. XII. "On the Lord's Prayer." The characters of this prayer, unexhausted and inexhaustible, in matters of edifying discourse, are that it is concise, that it is comprehensive; and,

"The next thing to observe in it is, if we may presume to use the expression, the judiciousness that prevails throughout the whole. In all our devotions we are naturally liable to two errors, both of them, perhaps, arising from a good principle, but productive of great irregularities, 'these are enthusiasm and superstition.' Enthusiasm, to define it in few words, is an excess of hope; superstition an excess of fear: the one is sanguine; the other borders on despair. Both these extremes are guarded against in the Lord's Prayer. The enthusiast is checked in his presumption, when he is taught to pray for his *daily bread*, to implore the pardon of his *sins*, and that only on a condition, to which the enthusiast is not the most inclined, that of *pardon*ing those that trespass against him. The superstitious man, on the other hand, is encouraged to conquer his unreasonable fears, by the authority of calling God by the name of *Father*; by looking forward with anxious hope to some future perfection of God's government, when he prays, 'Thy kingdom come:' by being taught to repose himself with confidence on the divine providence when he says, 'Thy will be done in earth as it is in heaven,' and, lastly, by reflecting that God is the Supreme Being, and able to protect him, when he says, 'For thine is the kingdom, and the power, and the glory, for ever, Amen.' When we consider how naturally, from our respective tempers, our devotions deviate into excess of hope, or excess of fear, we cannot but admire the wisdom of that divine composition, which thus so effectually guards us against both extremes, and enables us to pray not only with the spirit, but with the understanding also.

"But the wisdom that prevails in the Lord's Prayer, may appear from another consideration. This prayer, like all other prayers, is an address from the creature to the Creator. By all the rules of intercourse, therefore, between one being and another, it should be suited to the characters of both. On the one hand is infinite good-

ness and almighty power, on the other infirmity, depravity, and sin. How ill should we conform to this rule, if, as too often we do, in our private devotions we were to dwell upon our own wants and necessities alone, and forget the character of the benefactor we are adoring. Not so in the Lord's Prayer, in which our attention is first turned where it ought to be, to God, and not to ourselves; with this exception only, that the single word *Father* points out at once the idea of ourselves, as well as of God, and encourages us to present our petitions to the throne of grace. It is not till after the three first clauses that we presume to speak any thing distinctly concerning ourselves. We say first: 'Our Father, which art in heaven; hallowed be thy name; thy kingdom come; thy will be done in earth as it is in heaven.' In all these clauses our own necessities are suppressed, and we dwell only on the honour which is due to God. As the introduction is thus suited to the character of the Supreme Being, the following clauses in which we are instructed to pray for ourselves are equally suited to our own character. Humility, contrition, and a sense of our dependence are the qualities which become us in the divine presence. Accordingly we are instructed to begin, not with any aspiring views, though God be able to grant us all things, but with the humblest of all possible petitions, 'Give us this day our daily bread.' And though a contrite spirit calls naturally aloud for pity, yet our presumption is checked in imploring even forgiveness, which, as if it were too great a favour in itself, we are no further emboldened to ask, than on condition of forgiving them that trespass against us. Lastly, to indicate that all our dependence is upon God, and that we can do nothing of ourselves to help ourselves, we intreat *him* to guard us against all dangers, ghostly and bodily, that he will 'not lead us into temptation, but deliver us from evil.' When we have thus stated our necessities, we do not immediately conclude, as if self were the only object of our devotions: in the end of the prayer our attention is again called off from ourselves to God, as if it were improper for us to retire from so solemn a duty, without offering up our thanksgiving and praise, 'for thine is the kingdom, and the power, and the glory, for ever and ever.'

This prayer also enables us to answer objections to prayer in general, of which the purport is not to inform God, but to appeal to his good-

ness, not less than to his justice and wisdom, and of which the natural tendency is to improve and mend the heart; so that if it were true, that God cannot be changed, men may nevertheless be turned by earnest supplication.

"It will not be foreign to the present subject, before I conclude, to consider one objection more to which the Lord's Prayer will not suggest to us so immediate an answer. It is that God is unchangeable, that no prayers can therefore make any alteration in him, or induce him to grant favours, which he would not otherwise have done without them. In answer to this we may readily allow, that prayer in its very nature implies a change to be possible somewhere. But where does this change take place? Not in God, who is the same yesterday, to day, and for ever, but in *ourselves* only, who by the means of prayer and the emotions which accompany it, become fit objects of his *unchangeable* goodness. The objectors in this case argue in the same manner as untutored minds do, when they consider the revolutions of the sun and heavenly bodies. Though these persons themselves and their own earth only are daily in motion, they suppose the earth and themselves to be really at rest, and the sun and the whole universe to be in motion around them. And the truth of this doctrine is recognized in some of the most solemn prayers of our Church. '*Turn thou us, O good Lord, and so shall we be turned.* Be favourable O Lord, be favourable to thy people who *turn* to thee in weeping, fasting, and praying.'

In the twelfth Sermon the Lord's Prayer is contrasted with the objections which the ancient heathens entertained against prayer: 1. that man is ignorant of what is good, and unfit to pray; or, 2. he should limit the things for which he prays; or 3. should ask for good indefinitely. This Sermon, abounding in classical allusions, was admirably adapted to interest the congregation for which it was prepared, and is well worthy of the contemplation of the scholar, as well as of the divine and the Christian.

Sermon XIII. "On the Assistance derived by Christianity from Human Learning," preached before the University of Cambridge: and

shewing that neither experience, nor learning nor revelation *alone* has produced more than a transient effect, so "that it is not by any one of these causes taken separately but by the joint operation chiefly of learning and Christianity, that the progress of mankind towards the perfection for which they were destined has at length been begun and must be carried on." Of the two great branches of human learning, classical literature has contributed the knowledge of Scripture language, skill and impartiality in criticising and explaining it; it has qualified the learned "to explode error most effectually, and to elucidate the truth of our religion to the greatest advantage;" and has been instrumental "in forming that character which is the opposite of what is commonly called a contractedness of thinking in the conduct of life, and bigotry in religion;" the other branch of learning, natural philosophy, has made God known by his works, and has invigorated the mind, and produced that abstraction of thought, which is necessary to comprehend the recondite reasoning of the Scriptures, and especially of the Epistles of St. Paul.

Sermon XIV. "Christianity favourable to the Progress of Learning." This Sermon is the counterpart of the former, and both are highly interesting and important. It is shewn in opposition to modern free thinkers, that learning has derived advantages from Christianity, and various *matters of fact* are alleged to prove that Christianity is a learned religion, and that it has enlarged the boundaries of the human understanding.

Sermons XV. XVI. XVII. "Christian Morality compared with that of the Heathens and the Jews." In the first of these discourses it is shewn, that in respect of our duty to God, whether entertained in the thoughts of the heart, or expressed in acts of sacrifice, divination, and hymns, Christianity surpasses hea-

thenism, and in respect of sacrifice, Judaism also. In the second and third discourses the surpassing merit of Christianity above heathenism in respect of the duty which we owe to our neighbour and ourselves, is collected not from matters of fact, but from grounds and principles of conduct, namely, civil laws, the moral sense and natural understanding. The civil law is elegantly and succinctly shewn to be a very imperfect school of morality, failing both in its extent and in its principle; the defects of the moral sense are pointed out at greater length, and the principles which the natural understanding involves are shewn to be too complicated to be of general utility. The three discourses shew the man of learning and the man of reflection, but their interest would not have been abated if the comparison of Christianity with Judaism had not been restricted to the first discourse. The Christian far surpasses the Jewish religion in many points besides sacrifice.

Sermon XVIII. "On the slow Improvement of the World." Men of former ages were prone to complain, that the age in which they lived was more corrupt than the preceding; it is now suddenly pretended that the present surpasses all former times. The old opinion is more natural, more reasonable, more modest, and more useful; it is also more agreeable to fact. The world has always been slow in improvement; it was also slow in renouncing idolatry and sacrifice, and adequate reasons may be assigned, for the three only instances of more rapid improvement which can be alleged, viz. at the return of the Jews after the Babylonish captivity: the age of our Lord and his Apostles, and the revival of literature, and the reformation of religion. The whole discourse deserves to be maturely weighed and considered: and the conclusion is very important to the enthusiast and the radical reformer.

"I shall conclude with observing these two things. First, that from what has been said, we may easily perceive how fallacious are the hopes, how insidious the promises of those visionary reformers who profess to amend the world in a day. The second is, that there is encouragement enough still to all good men to proceed in the *gradual* reformation of manners: I repeat the *gradual* reformation of manners because that is the only method by which any habits, and particularly habits of religion and virtue, can be formed."

Sermon XIX. "Vices of Christians no Argument against Christianity." The objection is as uncandid as it is peculiar, for in no other instance, whether of education, arts, philosophy, or civil society, is it allowable to argue against any institution from its perversion and abuse: and it is the same freedom of will which leads to the misuse of the divine as leads to the misuse of the human institution. If the hypocritical assumption of Christianity cannot be denied, yet the false assumption proves the excellence of the thing which is falsely assumed: and after all, the objection is unfounded and unjust, if the question be argued on its only proper ground, a comparison of Pagan with Christian times, under which man has been improved, is improving, and will continue to be improved.

Sermon XX. "On the Existence and Attributes of God."

"The proofs of God's existence and attributes have been deduced by learned men, from a great variety of considerations, all of which have their weight in impressing upon us these important truths. But many of their arguments are abstruse and difficult, and not adapted to a popular and mixed congregation. I shall confine myself therefore in this day's discourse to a much simpler and easier method, and which I trust will be more interesting, namely, to an examination of such arguments only as are adduced in Scripture as proofs of God's existence and attributes, in order that as we have often been taught from hence what we ought to believe, and how to live, so we may be also taught, how in regard to divine truths we ought to *argue*."

"I shall exemplify this in the proof of

the existence, the power, the intelligence, the wisdom, the goodness, the providence, the justice, and the unity of God, and of all these severally in their order, as briefly as may be. It has always been considered as one of the chief recommendations of our soundest philosophers, such as Bacon, Newton, and Boyle, that they were the first who discarded all imaginary theories, and founded their systems on experiment and fact. Such we shall find to be precisely the mode of arguing adopted in Scripture."

A beautiful simplicity most worthy of the occasion, distinguishes the method and execution of this discourse.

Sermon XXI. "On the Doctrine of a particular Providence." The purport of this discourse appears to be to reconcile the supreme providence of God with the instrumentality of mediatory agents: but the argument is intricate and perplexed.

Sermon XXII. "On the Inspiration of the Holy Spirit."

"By divine inspiration I presume to be meant, 'an extraordinary communication of knowledge or alteration of affections, proceeding *immediately* from God.' I say *extraordinary* communication to distinguish it from the ordinary gifts of the Holy Spirit, which God has promised to all faithful Christians: and I say, proceeding *immediately* from God to distinguish this from every other sort of knowledge, all of which proceeds from God, but through natural means which he has appointed.

"On this definition it may be useful to remark, that as God does nothing superfluous, all knowledge, actually acquired by the help of our natural faculties, is rightly excluded from any pretensions to inspiration, for inspiration would be in this instance superfluous. But this remark requires two restrictions. For first, it extends no farther than to such knowledge as is *certain* or *undoubted*; it does not extend to matters of *probability* or to those which admit of a doubt. For when our natural faculties have done their duty, and doubt is the result, then begins the province of inspiration, and all knowledge afterwards acquired is as much owing to miraculous intervention, as if the whole from the beginning had been miraculous.

"Again, the remark extends no farther than to knowledge *actually* acquired by the help of our natural faculties, and not to such knowledge as under other circum-



stances *may or might* be acquired by them. For if it was not actually acquired by means of those faculties, the acquisition of it is as much miraculous as if it were naturally placed beyond the human reach. To illustrate this by an example—when the Apostles spoke a variety of languages they did no more than has often been performed by human study: yet as they did not acquire this power by any industry of their own, no one doubts that the gift was miraculous, and it is therefore justly classed among the instances of inspiration. By these rules we shall avoid the admission both of superfluous inspiration and of superfluous faculties."

This is the nature of inspiration, and the evidence required to attest this inspiration, is miracles. In the application of this criterion to the writers of the New Testament, it will be remembered that Christ himself working miracles, guaranteed the inspiration of the Apostles; that the Apostles claiming inspiration did themselves work miracles; and that the Evangelists Mark and Luke, wrote under the instruction of apostles who had wrought miracles. The extent of this inspiration is argued according to the preceding remarks upon its nature, and it is shewn in conclusion that such inspiration is neither unnecessary nor detrimental.

Sermon XXIII. "Salvation a System of Mercy." That mercy predominates in all the dispensations of God, is shewn from the distribution of natural gifts, and the promises of Scripture are alleged in testimony of the peculiar and unmerited blessings which Christianity secures.

"The frequency of God's mercies, and our daily and constant experience of them, are the chief reasons why we are so little sensible of the obligations under which we lie. It is evidently so in regard to the continuance of our lives, the plenty with which we are fed, and the temporal pleasures which we enjoy. The same complaint may be made in regard to the favours which we receive through Christ. The sinner thinks that he has of himself some pretensions to pardon, and trusts to impunity even in the act of committing sin; and heaven and immortality instead of being humbly hoped for and requested as a favour through Christ, are considered

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as a debt strictly due to our piety and obedience. That forgetfulness of God's mercies should prevail in the ordinary practice of the world, may excite no wonder; but it is matter of great surprise, that even among speculative men, who will enter into the discussion of Christianity and its doctrines, this free grace of God is oftentimes overlooked, though it be the main principle of our religion, and is incessantly inculcated by Christ and his Apostles. But that it has been overlooked is evident from hence, that many difficulties have embarrassed the minds of Christians, and many objections have been raised by unbelievers, which could never have arisen had they attended to this single principle."

This view of the free grace of the Gospel is made to remove three principal objections: 1. That as all mankind are equally the children of one common Father, Christians as such can claim no peculiar advantages: 2. That God will make allowances for the errors and ignorances of unenlightened nations, and therefore Christianity is preached in vain: and 3. That if Christianity were necessary, its influence would not have been contracted in space and time.

"These questions would be proper, and carry great weight with them, if Christianity was no more than a system of equity and justice: but they are not proper nor applicable on any other supposition. If the Gospel be a dispensation not of equity and justice, but of mere grace and favour, there is something not only irrational, but impious in such demands. It is to demand what is not our due, to take away from God the freedom of his own conduct, and the distribution of his own bounties, which he bestows on whom and when he pleases: it is to depreciate the merit of his goodness, and to lessen the gratitude of those who are most indebted to him."

Sermon XXIV. "On the Utility of a Mediator." A stronger word than *utility* would have been justified by the argument of this discourse, in which a character of unreal, of imaginary perfection, is assumed, and when that character is drawn to the full, it is shewn to be unworthy of the progressive fulness of the blessing of God, or of com-

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parison with the infinite perfections and merits of Christ. The case of the innocence of little children is more briefly insisted upon; and it is shewn that in both instances, the forgiveness of sins and the immortality proposed by the Gospel, are gifts of God, which man is not capable nor worthy of achieving.

"The Scriptures themselves no where enter into imaginary cases, but are intended for real life and real manners, and are every where addressed to the actual consciences of men. They go therefore upon a supposition which every man arrived to maturity will bear witness to for himself, that all have sinned. But if the rewards offered to us by Christ are so great that neither perfect innocence, if it does exist, nor perfect virtue if it could exist, would preclude the utility of Christ's mediation, its utility to ourselves is too obvious to be enlarged upon. The forgiveness of sins, though there should exist cases which may not require it, is to us the first thing necessary. We have pains and punishments to dread, as well as happiness and immortality to hope for."

**Sermon XXV. "On the Sermon on the Mount."**

"The Sermon consists chiefly of positive and of some few negative precepts. In both of these we shall find the same idea uniformly pursued. In the positive precepts to urge us on as far as possible to active virtue; in the negative precepts to draw us off as far as possible from vice."

**Sermon XXVI. "Purity of Heart."**

**Sermon XXVII. "The Duties of Magistrates and Subjects deduced from the divine Authority of civil Government."** The uses of upholding this doctrine are shewn in its application to the several cases of those who make, of those who execute, and of those who obey the laws. The doctrine itself, however, is very gratuitously restricted when civil government is represented as the original intention and commandment of God in no other sense, than as it furnishes a remedy for the weakness and necessities of mankind, and for the disorders consequent upon those necessities: and in the assertion, that "when the supreme govern-

ment, by whomsoever administered, is wilfully and habitually misapplied, in the opinion of wise and reasonable men, to the subversion of liberty and justice, it loses all the characters and the very essence of a divine institution." If the Apostle had meant that his doctrine should be received with these limitations, he taught the Romans to resist and not to obey their emperors, for assuredly the civil government in their hands was wilfully misapplied to the subversion of liberty and justice: the Apostle nevertheless required submission to that authority, for conscience sake, because it was the ordinance of God. The preacher must have forgotten the circumstances under which the precept was delivered.

The reader is now in possession of the substance of these Sermons, and capable of judging of the opinion which we have already pronounced of their merits. They are not expository, they are not hortatory: they are not adapted to domestic or parochial instruction: they were well calculated for the congregation for which they were prepared, and it is not surprizing, that such as were present at their delivery, should be desirous of reading them. Men who are accustomed to hear the exceptions of infidelity, will have pleasure in knowing that those exceptions are not unanswerable, and by pursuing in their own minds the suggestions of these Sermons, they may find their doubts resolved, and their faith confirmed; and when their minds are thus favourably disposed to a candid contemplation of Christianity, they will be prepared to receive with more pure affection the peculiar doctrines and duties which it unfolds.

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*The aged Minister's Encouragement to his younger Brethren. Two Sermons occasioned by the Death of the Rev. Thos. Scott,*

*late Rector of Aston Sandford, Bucks; preached at St. John's, Bedford-row, on Sunday, April 29, 1821, by Daniel Wilson, A.M. of St. Edmund Hall, Oxford; and Minister of St. John's, Bedford-row, London. Second Edition. 8vo. pp. 100. Wilson. 1821.*

IF funeral sermons were exposed to severe and impartial criticism, the composition of them would be an affair of considerable difficulty. To say neither too much nor too little of a deceased friend, to describe his good qualities without exaggeration, and allude to his faults and infirmities without harshness, to satisfy his admirers without provoking his opponents, is a task which the generality of preachers are not able to perform. It may be considered, therefore, as a happy circumstance, that when such a task is required the performance of it is submitted to lenient judges. Reflections upon death naturally soften the heart, and the feelings not merely of the righteous, but even of the worthless and profligate, are rendered more patient, more charitable, more tolerant, and more forgiving, by assisting at a death-bed or a funeral. If the deceased were esteemed and beloved, we bend over his corpse with a mixture of submission and regret; if our judgments had compelled us to entertain an unfavourable opinion of him, pity pleads more powerfully than she ever pleaded before, and we hope, although we cannot believe, that we have been mistaken; while, if the death to which our attention is called, be that of a respected opponent, we are eager to withdraw our minds from all points of difference, we forget the suspicions and jealousies which contest necessarily engenders, we fix our whole thoughts upon the excellence which commanded our approbation, and bear our humble testimony to its sterling worth. This is no ideal

picture; but the events which it portrays may be witnessed daily in the world, and they are sufficient to counterbalance the difficulties of a funeral discourse. For if a preacher confines himself within any reasonable bounds, the disposition of his auditors will be so decidedly in his favour, that an assent will be given to his arguments, and an attention paid to his exhortations, even beyond what they strictly deserve. The profane and the immoral will be compelled to confess that the Christian who has lived in righteousness, and died in peace, has chosen a much better part than theirs. The careless and lukewarm must own that the interest which we all have at stake, is too great to allow any room for indifference. And the controversialist may learn a lesson of humility and moderation, from finding that one whom he judges to be speculatively wrong, has nevertheless been practically right. Thus the death of the pious becomes as beneficial to others as his life: it converts, it rouses, it unites. It becomes a center of attraction towards which the thoughtful of every description tend. A conviction that we have a common origin, and a common goal, a sense of common frailties, common wants, and common blessings, a desire to imitate what is truly good, even though it has been practised by those with whom we disagree, these are the proper effects of funeral sermons; and we do not hesitate to say that these effects will be produced wherever the preacher does his duty.

We are sorry to add, that we cannot refer to the two Sermons before us in support of this opinion. We took them up in the hope and in the expectation of finding that there were some subjects upon which all churchmen might agree. We thought, that the death of a venerable and respected Clergyman might suggest some topics, which would tend to staunch the bleeding

wounds of the Church, and to reconcile her children to one another. And as our anticipations were eager, our disappointment has been great. Not that Mr. Wilson is insensible to the great power and efficacy of his subject. On the contrary, he knows it but too well; and instead of employing it in furthering the great cause of religion, has diverted it into the miserable channels of sectarianism.

Upon a careful consideration of these Funeral Sermons, it will appear, that they are little better than controversial pamphlets in disguise; that Mr. Wilson assumes throughout the character of champion to a party, and flings down the gauntlet of Calvin upon the grave of his departed disciple. We proceed to establish the truth of these assertions.

From a text upon which we shall shortly venture to make a few remarks, (2 Timothy iv. 6—8.) the preacher proposes "to employ the testimony, first of the Apostle himself, and then of the beloved and venerated subject of the present Discourse, for the purpose of urging his Christian brethren to renewed earnestness in occupying the station of those who are removed from us, in running the same race, and wrestling in the same combat." And while the first Sermon considers and comments upon the words of the Apostle, and illustrates them by describing the character of Mr. Scott, the second presents us with an account of his last illness, and death, and with the practical application of the whole. Of these two Discourses, the first is by far the best. We do not mean to say, that we can assent to every position that it contains; but, generally speaking, the Apostle's declaration is paraphrased with spirit, and the character of Mr. Scott is well drawn. The panegyric is occasionally excessive, but the partiality of a zealous friend may be easily forgiven. We give the fol-

lowing extract as a specimen of this part of the work; and have only to regret that the author did not persevere in the same style. The account of Mr. Scott's doctrines and of his works, by which this passage is preceded, will be considered under another head.

"To these more public labours, I proceed to add the characteristics of his *private life* as a Christian, which corresponded to them, and were indeed, under the divine blessing, their spring and source. All he did as a writer and a minister proceeded from what he was as a humble believer in Jesus Christ. In this view also, he 'fought a good fight, finished his course, and kept the faith.'

"*Determination of mind* in serving God formed the basis of his character, and gave strength and firmness to every other part of it. Whatever else he was, he was most decisive in religion. From the time he began in earnest to investigate the doctrines of the Bible for himself, he not only admitted them as true, in proportion as he discovered them, but acted upon them, governed his temper and conduct by them, fearlessly professed them before men, and cheerfully suffered whatever reproach or difficulties they might occasion. No one could ever mistake him. He always avowed what he conscientiously believed to be true, whatever others, even his nearest connexions, might think. Intimidation, reserve, subterfuge, concealment, ambiguity, love of the world, were not his faults. The manner in which he had slowly and reluctantly arrived at truth at first, gave him such an assured confidence that he was right, when he was once fully satisfied upon any doctrine or precept, that nothing afterwards could turn him aside. The fashionable opinions or practices of the day, the number or station of his opponents, the distractions and divisions of parties, the plausible appearance of certain errors, the reputation for piety or talent of those who incautiously favoured them, made no difference to him. A powerful discriminating judgment, and an intimate acquaintance with every part of Scripture, gave such a tone of firmness to all he did, that he seemed like a giant taking his course between different contending bodies, regardless of what they might attempt, and set only on attaining his own object. No doubt he frequently erred by want of sufficient consideration for the feelings and prejudices of others, and sometimes was betrayed into rudeness and

over-confidence—he would not have been a man, if he had not—but these failings he constantly opposed, and as he advanced in life almost entirely subdued, whilst the sterling honesty and determination of his character remained as the spring of all his usefulness.

"*Extraordinary diligence* was the handmaid to this capital excellency. He was always at work, always busy, always redeeming time; yet never in a hurry. His heart was given up to his pursuits; he was naturally of a studious turn; and his labour was his delight. He gradually acquired the habit of abstracting his mind from sensible objects, and concentrating all his thoughts on the particular topic before him\*; so that he lived in fact twice the time that most other students do in the same number of years. He had an iron-strength of constitution to support this: and for five or six and forty years he studied eight or ten hours a day, and frequently twelve or fourteen, except when interrupted by sickness. His relaxations of mind were often equal to the diligence of most other persons. But it was not merely incessant labour which distinguished this remarkable man; but incessant labour directed to what was useful and important. He was always bent on his proper work. He was not merely studious, but studious of what was immediately useful. He was not a desultory reader attracted by every novelty, and wasting his time on inferior topics or authors of less moment; but a reader of what was solid and appropriate, and directly subservient to the great subject in hand. Then he was from an early age almost entirely self-taught†. He had little aid from masters, small means for the purchase of books, and scarcely any access to great collections. A few first-rate works formed his library, and these he thoroughly mastered. He never remitted his exertions in improving his works. After thirty-three years bestowed on his Comment, he was as assiduous in revising it, as when he first be-

gan. The marginal references cost him seven years of labour. And the interval between the fourth and present edition was employed in attempting a Concordance on a new plan, which he did not live to complete, but which served to keep alive that minute acquaintance with every text of Scripture, and that aptitude to employ it, which materially assisted him in his last revision." P. 28.

The history of Mr. Scott's last illness and death is preceded by some very judicious remarks upon what it has become the fashion to denominate obituaries.

"Before I proceed to give some particulars of his most instructive and affecting departure, I must observe that I lay no stress on them as to the evidence of his state before God. It is the tenour of the life, not the few morbid and suffering scenes which precede dissolution, that fix the character. We are not authorized by Scripture to place any weight on the last periods of sinking nature, through which the Christian may be called to pass to his eternal reward. The deaths of the saints described in the inspired volume, are without exception the concluding scenes of long and consistent previous devotedness to God. Such are those of Isaac, Jacob, Moses, David, Stephen. The last of these is the only narrative of this kind in the New Testament which regards the article of death at all—and the circumstances of Stephen as the first martyr of the Christian Church may well account for the exception. The great Apostle of the Gentiles, and the other inspired Founders of the new dispensation, are exhibited to us in the holiness of their lives, in the calmness of their approach towards death, in the deliberate judgment they form of their past labours, in their exhortations to others to supply their vacant posts of duty, in their triumphant anticipations of their future reward—but not in the actual moments of their final conflict. It would therefore have been no subject of surprise if the last days of our beloved friend had been wholly clouded by the natural operations of disease. We should then have drawn the veil entirely over them, as in the case of many of the eminent servants of Christ, in every age. But though no importance is to be attached to these hours of fainting mortality as to the acceptance and final triumph of the dying Christian, yet where it pleases God to afford his departing servant, as in the instance before us, such a

\* "He could walk through the busy scenes of a great city, or travel in a stage coach, without being at all diverted from the course of thought in which he was engaged. And whenever a subject which he had once studied, was proposed to him, he could immediately fix his mind intently upon it, and recall all the chief arguments by which it was supported."

† "The only education he received was at a grammar-school, from the age of ten to fifteen."

measure of faith and self-possession as to close a holy and most consistent life with a testimony which sealed, amidst the pains of acute disease, and in the most impressive manner, all his doctrines and instructions during forty-five preceding years, we are called on, as I think, to record with gratitude the divine benefit, and to use it with humility for the confirmation of our own faith and joy." P. 45.

We have nothing to add to this passage, except a wish that Mr. Wilson had acted up to it. He is evidently aware of the gross abuse which prevails upon the subject of these death-bed scenes; and when he has exposed their fallacy and impropriety by such unanswerable arguments, why did he proceed to give them the sanction of his example? Whether he does sanction them by his example or not, let the following sentences determine.

"The following expressions mark, perhaps, more clearly than any of the preceding, the union of unshaken trust in Christ, with a full and anxious perception of the unutterable importance of an eternal state: 'This is my dying day (to his apprehension it was so); still I have the last struggle, great sufferings to pass; and what that is, what that wrench is, who can tell me? Lord, give me patience, fortitude, holy courage! I have heard persons treat almost with ridicule the expression, 'Put underneath me the everlasting arms;' but it is exactly what I feel I want; everlasting arms to raise me up; to be 'strengthened with might by his 'spirit in the inner man.' I am in full possession of all my faculties; I know I am dying: I feel the immense, the infinite importance of the crisis; 'Lord Jesus receive my spirit;' Thou art all I want. Blessed be God, there is one Saviour, though but one, in the whole universe; and

'His love is as great as his power,  
And neither knows measure nor end,'"  
P. 51.

"The affectionate and faithful friend in whose arms he died, has sent me the following touching account of the closing scene. I quote his own words:

"One of his last efforts was to give his hand to his weeping servant; which was a beautiful evidence, that the tender attention to the feelings of those around him, which marked his whole illness, con-

tinued to form a prominent feature in his state of mind even to the last. After this, which took place about five minutes before his death, he appeared to be lost in prayer; but just at the moment when he reclined his head on my breast, the expression of his countenance suddenly changed from that of prayer, and indicated, as I conceived, a transition to feelings of admiring and adoring praise, with a calmness and peace which is quite inexpressible. The idea strongly impressed upon my mind, was, that the veil which intercepts eternal things from *our* view was removed, and that, like Stephen, he saw things invisible to mortal eye." Note, p. 58.

These sentences are better calculated for a methodist magazine than for a funeral sermon; and we know not how the author of them can consistently object to the most fanatical descriptions of a death-bed scene. These descriptions are generally the work of uneducated and ignorant men, and some allowance is to be made for them upon this very account. Mr. Wilson has no such excuse to plead; and while he is aware of the danger of being improperly imitated, he has set an example which will justify the very practice that he condemns. The following passage is even more objectionable than those which have been already extracted, because it contains a gross misapplication of the Apostle's words.

"Upon such a departure no feeling but that of gratitude and joy can arise in the Christian's breast, except perhaps a momentary regret should cross the mind for the extremity of suffering which he was called to endure. But that will soon subside into submission, when he recollects the calmness with which the blessed Apostle in our text speaks of his own still more violent death. For the Christian will behold in both, not so much the external circumstances or the personal anguish, as the principle on which they were supported, and the acceptance with which they were crowned. Sympathy will indeed drop the tear on the pain of the conflict, but faith will pierce the cloud, and estimate the importance of the offering thus made to God, by the very agony through which it was accomplished. Yes, my brethren, the dissolution of our venerable



friend, though not, like the inspired Apostle's, a martyrdom for the cause of Christ, in which he poured out his blood as a libation; yet so far as unspeakable sufferings from the ordinary attacks of disease, and the superadded assaults of Satan, gave him the occasion of testifying his faith and patience, of confirming his fidelity to Christ, of displaying for the instruction and encouragement of the surviving Church, a most affecting scene of a dying Christian adhering to his Saviour under the bitterest temptations and most oppressive conflicts, and then falling asleep with peace and resignation—his death was an *offering*, a sacred act, the consummation of his devotedness to God. And his composure, not only in contemplating his departure when near, but in enduring it and supporting it when it arrived, surrounded at first with circumstances calculated to dismay an ordinary faith, formed a striking exemplification of the fortitude expressed by the blessed Apostle in the triumphant passage which we have been considering." P. 59.

We do not remember an instance of a more unnecessary or a more unjustifiable wresting of Scripture than that which this paragraph exhibits. For in the first place there is no sufficient authority for saying that St. Paul spoke of his death as of an offering made to God. If this had been the opinion of the translators of the Bible, they would have rendered the words of the original, "I am ready to offer myself," not "I am ready to be offered," viz. by his barbarous enemies. In the second place, supposing that Mr. Wilson's interpretation be correct, what pretext is there for applying it to the case of Mr. Scott. St. Paul may, in a metaphorical sense, be said to have offered himself to God, because he voluntarily submitted to a death which he might have avoided—by apostacy. But Mr. Scott had no offer of a diminution of torment, or a prolongation of life, if he would consent to renounce the faith; and when we are told of 'his unspeakable sufferings,' and of 'the superadded assaults of Satan,' of 'his bitterest temptations, and most oppressive conflicts,' we are addressed in very rhetorical,

and exaggerated language. The plain truth is, that Mr. Scott, after a long and pious life, died a Christian death. His disease was painful, and his spirits were occasionally overpowered; but he never ceased to express a perfect confidence in God's mercy, and a patient submission to his will. This was all as it should be. But that it is any thing extraordinary or uncommon we deny. In fact it would have been much more extraordinary if such a man as Mr. Scott had died in any other frame of mind. And as to 'estimating the value of his offering by the agony through which it was accomplished,' and believing that his departure 'was surrounded at first with circumstances to dismay an ordinary faith,' is it possible that Mr. Wilson can be so little acquainted with human nature as to think that an old, and pious, and dying man is more likely to forsake than to cling closely to his God? Unless he chooses the former alternative, his words are idle, and unscriptural declamation. Unless he chooses the latter he will have general, we believe we may say universal, experience against him. We do not question the propriety of praying heartily to God "to suffer us not, at our last hour, for any pains of death, to fall from him." Such a petition is a proper expression of humility and dependence, and reminds us that even in this Christian country no person can tell what manner of death he shall die. But to say that the circumstance of such a petition having been heard and granted, is so peculiar or uncommon as to deserve particular notice, is to say what very few will believe.

We now turn to the application which Mr. Wilson makes of his discourse; and it is to this that we particularly object. The faults which have been, and many more which might be pointed out in the two first divisions of the subject are neither few nor unimportant; but if the

preacher had stopped here we should not have called the attention of our readers to his Sermons. Unhappily he has thought proper to devote nearly the whole of his third division to the purposes of proselytism, and such a proceeding we feel bound to expose and condemn. The passages which we extract will shew in what spirit this object is pursued, and we shall offer some brief remarks upon the value of the reasoning that is employed. The first paragraph enquires, very properly, of Mr. Wilson's hearers, whether they are fighting the good fight, running the race, and keeping the faith—and if our limits would permit we should readily transcribe it. The second paragraph is as follows:

"But some may, perhaps, be disposed to doubt concerning many of these topics of admonition, and even to object to those peculiar views of Christianity on which they rest. To such persons let me now be allowed to address myself, more especially if they sustain the sacred office of ministers of religion. I will not presume to enter with them on any points of hesitation or controversy; but I will respectfully beg them to review attentively the whole character of the aged and venerated person which we have been considering. This may lead to an easier solution of the question, what constitutes the genuine doctrines of Christianity. You will allow, I am sure, that his life was a most holy and diligent one—that is, the fruit by which we are to judge of the tree was good, and good in a very elevated sense—that he laboured for the salvation of his fellow-creatures, opposed and subdued his own sinful dispositions of every kind, was an example to his family, and a blessing to his neighbourhood, walked in all justice and benevolence towards man, and in all humility and subjection before God. Such was his life for above forty-five years. You will not deny, also, that he was a man of comprehensive powers of mind, intense application, and remarkable acuteness; and that all his talents were concentrated on one great subject, religion. You will concede, moreover, that his cast of mind was as far removed from any thing capricious or enthusiastical as can well be imagined—reasoning and investigation, not ardour, were his characteristics. I ask, then,

whether his deliberate sentiments on the nature of Christianity, do not deserve consideration. He explicitly acknowledges his own entire corruption and his natural inability to any thing spiritually good, he renounces all trust in his own doings, and places his entire confidence in the meritorious death of his Saviour; he ascribes every thing in himself that was right to the efficacious influences of the Holy Spirit, he confesses that after he had done all, he was an 'unprofitable servant,' and he dies, as it were, with the words of the Publican on his lips, 'God be merciful to me a sinner \*.' The question is, whether such a testimony does not demand attention. And this the more, because he did not imbibe these sentiments from education or early habit, but arrived at them after the most diligent examination of the Scriptures, and with the strongest prejudices against every one of them originally lodged in his mind, and only resigned as the force of truth carried him over them. Besides this, it is undeniable that in proportion as he admitted and obeyed these peculiar doctrines, his whole character was changed, till at length, from a proud contemptuous worldly minister, he became a humble lowly spiritual and devoted servant of God, delighting in the yoke of his Saviour, 'counting all things but loss' for his sake, and only lamenting his remaining deficiencies, and his inadequate returns of gratitude and duty for the blessings he had received. Moreover, he afterwards spent a long and most laborious life in the further study of every part of Scripture, on which he was engaged for thirty-three years in writing a comment, and yet on each suitable occasion he solemnly repeated his increasing conviction of the truth of all the doctrines which he maintained. Now I ask whether any fair solution can be given of such a case, but the truth of the principles from which it sprung." P. 67.

This passage contains the pith of Mr. Wilson's argument, and as it is especially addressed to clergymen who do not subscribe to his opinions, we trust that it has been inserted, since his Sermons were

\* "He actually intimated this passage to be the proper text, if any funeral Sermon were to be preached on the occasion of his death; dwelling on the word *ἰλασθῆναι*, as implying mercy through a propitiation; and the words *τὸ ἁμαρτωλὸν* as signifying emphatically, the sinner."

preached. For of those who are, thus especially addressed, the numbers that frequent \* "St. John's, Bedford-Row," cannot, we presume, be great. And if they were especially admonished by its Minister from his pulpit, they were admonished in their absence, and could not profit by the admonition; and they were admonished in the presence of a congregation by whom they are condemned unheard, and who did not require any addition to their prejudices against the Clergy. Such addition, however, they must have received from other passages in these discourses. For having enumerated what he considers the genuine doctrines of the New Testament, Mr. Wilson proceeds in the following terms;

"You shall find that these principles are the key to a holy life; that they constitute that divine method of recovering man to the favour and image of his Creator, which is the grand peculiarity of the Christian faith; and that *no other scheme*, however plausible, has the broad impress of God's blessing in actually producing the conversion and edification of souls. You will, moreover, discover, as you pursue sincerely the inquiry, that, not merely one individual, like the eminent person before us, has held these principles as the nutriment and life of all practical religion, but that they have been maintained by Prophets and Apostles and Martyrs before us, that they form the grand decisive features of the faith of the whole Church, that the holy effects continually produced by them wherever they are scripturally preached, resemble those in the first ages of Christianity, that the great luminaries of the Reformation agreed in the profession of them, and founded on them the various Protestant Churches, that the entire fabric of our own Church in her Articles and Homilies and Liturgy rests on them; that when they are fully admitted, the language of those formularies, as well as of the Scriptures, becomes the

easy and natural expression of our sentiments \*; whilst without them, all is defective and constrained and sophisticated, and, what is more, inefficacious as to the salvation of men; that, in short, every imaginable attestation to divine truth concurs in the support of them, and concurs also in marking the utter impotency of every other system." P. 71.

If the reader thinks that it was necessary, in preaching a funeral sermon upon Mr. Scott, to *lug in* the Bishop of Peterborough's examination questions, or that no "scheme of Scriptural doctrine has the impress of God's blessing in actually producing the conversion and edification of souls," except the scheme of Messrs. Wilson and Co., it is useless to say another word upon the subject. But if he thinks that our vulgar uncalvinised Christians have, in some few instances, been pious men themselves, and fostered and promoted piety in others, he will probably venture to maintain his opinion in spite of the rash and unwarranted and uncharitable declarations of Mr. Wilson. Perhaps also, he may smile at the modesty and humility of him who asserts that the question between himself and his brethren "is settled at once in his favour, and that there never was a case more clear," than that he himself is in the right, and

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\* "The question as to which class of modern divines approaches the nearest to the sentiments of our Reformers, as expressed in our established formularies, is settled at once by asking, which class quotes continually and without evasion, the language of those documents throughout? Which refers to them with repose of mind and entire acquiescence? Which appeals to them simply and unreservedly in the plain and grammatical sense? The very questions answer themselves. There never was a case more clear; and the awkward attempts made to escape from it, only increase that clearness. Would our Reformers, for instance, have framed the eighty-seven questions now imposed in the diocese of Peterborough? Or would the author of those eighty-seven questions have drawn up the Thirty-nine Articles?"

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\* There is an affectation, if not a trick in this title. Every body has heard of St. George's, Hanover-Square, St. Andrew's, Holborn, &c. &c. But Mr. Wilson's chapel ought not to affect a designation which is appropriated to parish Churches. Why has the word Chapel been dropped?

that Hammond, and Jeremy Taylor, and Pearson, and Bull, and Waterland are in the wrong. We are very ready to believe that Mr. Scott advanced in gentleness and candour as he advanced in years—and we hope that all his surviving friends will undergo a similar process. Mr. Wilson may claim the support of Apostles and Martyrs; but while the great mass of our standard writers on Divinity are opposed to him, and while among the productions of many other eminent living authors, the work of Mr. Young on the Epistle to the Romans, and of Dr. Lawrence on the Tenets of the Reformers, are lying unanswered and unanswerable on his table; the denunciations which he fulminates against “worldly theology,” (p. 73) may be forgiven upon one consideration, and upon one only; viz. that he has nothing better to say.

One more extract and we have done. The hesitating reader may still be in doubt whether Mr. Wilson really means what the words that have been quoted signify. We ourselves doubted, even after a second and a third perusal; and one sentence more especially, in which we are exhorted “to look up above names and parties and controversies,” seemed to imply that he could not have intended to say what he has said. The following passage undeceived us:

“To this end, let us catch the mantle of each departing saint, and copy the particular excellencies which marked his character. Let us mark, and gain advantage from, the address, judgment, acuteness, and originality in his public discourses of one; the strength, vigour, and simplicity of faith of another; the kindness and tenderness of a third; the pastoral zeal of a fourth; the inferior knowledge of the heart of a fifth; the generous compassion for the state of mankind of a sixth; whilst from all we learn spiritu-

ality, abstraction from the world, love to the Saviour, faith, humility, joy, activity in improving our opportunities, in redeeming time, and walking circumspectly in our whole conduct.” P. 79.

This sentence fully explains the advice in the preceding page. The names and the parties we are to look above, are those of the Church of England, and her orthodox sons, the names and parties we are *to look to* are those of Cecil, Robinson, and Venn!! Can Mr. Wilson imagine that such wretched trifling as this will promote either piety or peace? He cannot mean that the departed friends whom he enumerates, had no names. He cannot affirm that they did not constitute *a party* in the Church. He has no right to assume that they are to be taken for the Church itself, although their mantle has fallen upon him. Yet as he positively declares that no doctrines but his own have ever been blessed by God to the conversion of souls, as he enumerates none among the revered and happy dead but his own predecessors, instructors, companions, and friends, we know not how to avoid concluding that he has imbibed the tenets of Popery; and denies that there is any salvation out of the pale of his own sect.

Here we should willingly close these remarks,—but there was a question put by Mr. Wilson in one of our preceding extracts, which we did not stop to answer at the time when it occurred, because we were anxious to go on with the business immediately before us; but which it is nevertheless incumbent upon us to answer now, lest we be suspected of passing it by on account of its insuperable strength. The

son, Venn, Buchanan, will instantly occur to most of my readers; to which, whilst the pen is in my hand, I must add that of Richardson—whose departure has followed close on that of the subject of these Sermons.”

\* “The revered and beloved names of Cecil, the two Milners, Newton, Robin-

enumeration of Mr. Scott's actions and opinions, concludes in these words; "Now I ask whether any fair solution can be given of such a case but the truth of the principles from which it sprung?" This question, as we have already observed, contains the pith of Mr. Wilson's argument. All besides is mere declamation, assertion, and effrontery. And as he knows that these three will pass undisputed with half his hearers, he calculates that his query will satisfy the rest. We shall shew very briefly, that it ought not to satisfy any body, and our task will then be done. If in the course of it, we should be led to speak of the writings of Mr. Scott in a manner which may wound the feelings of a single individual who was connected with him, we shall be heartily sorry for it.

Of Mr. Scott himself we are quite certain that we shall say nothing which ought to give offence. We have repeatedly quoted and commented upon his writings; and we have always said that we were indebted to him for a more accurate acquaintance with the tenets of his party, than any other cotemporary writer could furnish. We knew him only in his writings; and there we always found him candid, manly, and uncompromising. To his tenets we shall never assent—but the fairness with which he avowed them, deserves to be commended. He knew that a part of them, the belief in Calvinistic predestination more especially, was unpopular. He saw numbers who concealed or softened down similar sentiments. And the concealment was crowned with success. But so far was Mr. Scott from encouraging these practices, that he attempted to put them all out of countenance, and set an example of sincerity which bids fairer for applause than for imitation. For even in the discourses before us, Mr. Wilson speaks much less openly than Mr. Scott; and not only is this

the first time that we were ever distinctly told what Mr. Wilson's opinions concerning predestination are; but even now we should be at a loss respecting them, if he had not said that he agreed with his deceased friend. We cannot admit, therefore, that Mr. Scott "has given the impression to his age," or even to his sect; but he has done what was in his power; he has refused to receive theirs. He is explicit and unequivocal and candid far beyond those with whom he was connected. And he would have been more successful as a controversialist, and more esteemed as a partizan, if he had been less estimable as a man and a Christian.

But the diligence with which he formed, and the sincerity with which he expressed his opinions, can never prove that they were correct. He seems himself to have thought differently; and this notion among many others proves that he did not argue closely. For if it follows that a man is in the right because he has taken pains to make himself so, it will also follow that contradictory propositions may both be true. Since many very sincere inquirers after truth embrace opposite sides of the same question. In the "Force of Truth," a work highly commended by Mr. Wilson and others for its convincing properties, Mr. Scott lays the great stress of his argument upon two circumstances—that God has promised to teach those who pray for his instruction; and that he Mr. Scott had so prayed. He infers in the most unqualified terms, that either "the substance of the doctrines which he had embraced are contained in the word of God," or "the Scripture must be given up to be scoffed at by infidels and atheists, and rendered useless to the humble anxious inquirer after divine truth." This, in point of fact, is the sum and substance of Mr. Scott's argument; and nothing can be more

unsatisfactory or more inconclusive. God never did promise that he would teach any man, or any set of men, whatsoever they might be curious to know. That the sincere and humble inquirer after truth shall learn every thing that is necessary to his salvation, we may confidently believe and expect; but more than this we are not authorized to demand. Mr. Scott himself does not think that belief in the great corner-stone of his scheme of doctrine, the predestination of an individual to eternal life is necessary to salvation; and although he does think that his notions of regeneration, justification, and sanctification, are indispensable to the character of a humble, pious, spiritual Christian, yet we shall venture to maintain that Mr. Scott was not the only person who understood the written word of God, and that some who take a different view of controversial questions, are as humble, as pious, and as spiritual as he was. But it does not follow that Holy Scripture is contemptible or useless: it does not follow that God's promises remain unfulfilled. Both parties may have received that teaching which will suffice for their preservation; and in things not absolutely necessary one or both may have been left to themselves. Hooker told the Puritans two hundred years ago, that he thought it very probable that Luther and Calvin might have been permitted to fall into errors, in order to teach us not to put implicit confidence in any man.

Mr. Scott has chosen to take it for granted, that some particular doctrines are necessary to salvation, and his inference is, that the Holy Spirit will teach them to every willing scholar. We have no objection to the inference, but we dispute the premises. Their accuracy is assumed, but is no where established; eminent writers, of unquestionable piety, have proved that

they are erroneous, and so the entire argument is built upon sand.

Nothing now remains but to shew that a fair solution can be given of the circumstances of Mr. Scott's life and doctrine, without admitting the truth of the principles which he professed. We have proved that he was mistaken in thinking his own solution infallible; we now advance another step, and say that it was actually false. The circumstances in which he was placed, and the particular bent of his disposition and temper, may account for all his errors. He was, as Mr. Wilson informs us, self-taught. As the Force of Truth informs us, he was seduced at an early age into Socinianism; and he took orders with these principles strongly impressed upon his mind. After a few years he gave them up one by one, and substituted a moderate Calvinism in their stead. He says, indeed, that he preached Arminianism; but he never believed it. All the time that he professed it, he was a Socinian or an Arian in disguise. And we are borne out by his own confessions, when we positively affirm, that he never for a single day was a sincere and pious believer in the Creeds and Articles of our Church, according to their Anti-Calvinistic interpretation. First, he denied our Saviour's atonement; secondly, he denied his proper divinity; thirdly, he fell into the society of the celebrated Mr. Newton, and embraced the doctrine of individual election and indefectible grace. We have no reason to believe, that the doctrines of Bull and of Waterland were even so much as apprehended by his mind. That he never believed them is incontrovertible. What right then can he have to question their effect upon the heart, the conduct, or the preaching of one who really thinks that they are true? His preaching before he was converted, produced no effect!



Had he any reason to suppose, that his preaching would be blessed by God, while the preacher was merely acting a part? We refrain from saying more upon this part of the question; but if Mr. Wilson's attempt is followed up, and the Force of Truth continues to be put forward as an unanswerable case, we shall take another opportunity of entering at large into its merits. To the merit of honesty and sincerity we conceive that it can establish its claim; but we have never yet been able to see, and we have read it carefully and repeatedly, that it contains one tittle of evidence to shew, that its author was a logical reasoner, or a judicious critic.

This, therefore, is the solution which we take the liberty of substituting for the one which is offered in Mr. Wilson's Discourses. Mr. Scott was a good but was not a wise man; and although his actions were commendable, yet his reasoning was fallacious. His conduct improved, and his temper softened; and his labours as a student and a parish priest were exemplary and permanent, not because he was a Calvinist, but because he was conscientious and pious. Even in his early years, though he did not shun the stumbling-blocks of the young, yet it is evident that he knew and desired to perform his duty. After he was ordained he describes himself as having lived for a time in sin; but his sins were abandoned before he was converted. It is absurd, therefore, to contend, that he would have been an infidel, or a profligate, if he had rejected the dogmas of Calvin. The principles, and feelings, and habits, which make a diligent scholar, and a humble Christian, and a persevering teacher, were to be distinguished in him at a very early age. If he had received a regular education, and been preserved from the Socinians in his youth, he would have been preserved from the Calvinist in his

maturer years. The fault of his disposition was self-sufficiency; the fault of his understanding was inaccuracy; and the combined effect of the two was to make him the leader of a party, when he was qualified for a respectable situation in the Church itself.

Into the consideration of his various writings we do not now enter, not only on account of the length to which this article is extending, but also from our reluctance to use one word of unnecessary reprehension. Mr. Wilson has grievously exaggerated their merits. He asserts, that the Remarks on the Refutation of Calvinism form "one of the first theological treatises of the day;" and Mr. Scott's Bible, which is pronounced absolutely necessary for the use of careful students, is shortly to be acknowledged by all Protestant Churches "to be one of the most sound, and instructive comments of our own, or any other age." Yet there is evidently a little soreness about the slowness of its sale in this country. And we are assured, that in America, "where prejudice has less force," it goes off much quicker. If it be necessary, as we suppose it may be, that the congregation of St. John's, Bedford-Row, should never read the Word of God without a Calvinistic commentary, they may as well read Mr. Scott's as any other with which we are acquainted; and if they are deficient in patience, they will have a good opportunity of increasing their stock. But Mr. Wilson talks of students; and if by this we are to understand that he recommends the work to the study of those who are qualified to read for Holy Orders, if he wishes them to pass over all our own, and all foreign annotators, and give up their faith to the guidance of Mr. Scott, we hesitate not to affirm, that the result of carrying his plan into effect would be to sacrifice sound learning and true Christianity to prepossession for an individual, and attachment

to a party. Mr. Scott did not possess a single requisite for his stupendous task, except piety and diligence. His work is full of errors, and full of mischief\*, and we

\* It happens singularly enough, that the very text selected for Mr. Wilson's Funeral Discourses, is misinterpreted by Mr. Scott. The confidence expressed by St. Paul is not a Calvinistic confidence; for it is not grounded on the immutability of the divine decrees, but on the humble consciousness of having kept the faith; from which he concludes, that "HENCEFORTH there is laid up for him a crown of righteousness." Mr. Scott's paraphrase is, "He therefore assuredly expected 'the crown of righteousness,' that glory and immortality which were prepared for

have reason to be thankful that it is so unwieldy, and so unattractive. We are not ignorant of the attempts that have been made to force it into circulation, by crying down all commentaries of a different cast. But hitherto these attempts have failed; and it may be hoped that the renewal of them will be equally unsuccessful.

all true believers in Christ, according to the measure of their grace, sufferings, and service in his cause. This the Apostle knew *had been* 'laid up' for him; and he had now little more to do than to enjoy it." This change of tense is totally unauthorised; and is an evident misrepresentation of the Apostle's meaning.

## MONTHLY REGISTER.

### *Society for Promoting Christian Knowledge.*

*Extract from the Third Annual Report of Proceedings of the Committee of Members of the Society for Promoting Christian Knowledge within the Deanery of Ackely.*

"THE Committee of Members of the Society for Promoting Christian Knowledge within the Deanery of Ackely and its Neighbourhood, having arrived at the Third Anniversary, held since their first Institution; submit the following to the Public, as the Third Annual Report of their Proceedings

"On similar grounds to those which actuated the Committee in holding their Quarterly Meetings alternately at Loughborough and Ashby-de-la-Zouch, instead of Loughborough alone, as stated in the last Report; the Committee having previously obtained the consent of the Incumbent, resolved on holding the last Anniversary in the Parish Church of Ashby-de-la-Zouch. Accordingly the Anniversary was so held, and a Collection made, after a Sermon preached by the Rev. Francis Merewether, Rector of Cole Orton, and Vicar of Whitwick, amounting to 28*l.* 1*s.* 6*d.*, one third of which was immediately remitted to London by the Treasurer. At a subsequent Meeting of the Committee, a grant was made out of the remaining two thirds of Seven Pounds to the Parish of Ashby-de-la-Zouch, disposable at the discretion of the Incumbent, in Books on the

Society's list, for the Benefit of that Parish. This sum was applied, as will be seen in a subsequent part of this Report, towards the purchase of a Parochial Lending Library. And as it cannot be doubted; but that much benefit will accrue to the Parish of Ashby-de-la-Zouch, both from this grant, and from the special mode of its application; so it is hoped by the Committee, that both will alike furnish a strong ground for future pecuniary support, from the well disposed in the Parish of Ashby-de-la-Zouch, towards the future advancement of the Society's, and Committee's designs.

"On this subject, viz. the support afforded by Subscriptions and Donations, whether to the Parent Society, or to the District Fund, or both; the Committee are enabled to make a very satisfactory statement: and with regard to support to the Parent Society in particular; the Committee having now been in active operation for more than two years; it may be satisfactory to lay before the Public, the progress which has been made in increasing the Funds of the Society, since the commencement of that period. From March 1819, the time when the Committee's circular was distributed, to the present, June 1821: in this comparatively very limited District, 32 Subscribers have been added to the Parent Society, and at the present time, out of 22 Benefices, and 13 Chapelries in the limits of this Deanery; 20 of the former, and 14 of the latter, possess direct means of access to the Society's

Publications; through the intervention of Incumbents or Curates, (and in most instances of both) as well as other Members of the Laity, being Subscribers to the Parent Society, or to the District, or to both. So amply have the anticipations expressed in the Circular been realized on this head; and so satisfactorily has it been made appear, that wherever the Society's existence and character are properly made known, and its benefits *actively* diffused, there will ever be found proportionate, if not always adequate compensation through the bounty of the Public, for the increased demands upon its Funds. Nor have the Subscriptions and Donations to the District Fund been unproductive. It will be seen in the Appendix, that the number of District Subscribers amounts to 23: some of a Guinea, and some of half a Guinea Annually. Yet although the paramount claims of the Parent Society to support, added to a disinclination to urge the claims of this Society too strongly; have hitherto occasioned less activity, in soliciting District Subscriptions; it is nevertheless obvious, that neither the designs of the Local Depository for Books can be adequately sustained, nor the means for assisting Indigent Parishes be supplied; if a certain degree of encouragement be not afforded by District Subscriptions and Donations. It is hoped therefore, that the attention of the Members of the Society in general, and of the Clergy in particular, resident within the District; will not be entirely withheld from recommending the District Fund to a certain share of attention and support." P. 3.

"On the Subject of Schools instructed, either *wholly* or *in part*, by Books from the Society's stores; the Committee are enabled by means of the Parochial returns on this head, to state a considerable portion of the extent of benefit derived from the Society's Publications. It appears from the account in the Appendix, that, independent of such Parishes as have made no return, the number of Children throughout the District taught by the Society's Books is 2913."

"The next particular on which the Committee have to report, is the distribution of the Society's publications, that has taken place, since the receipt of the returns in May 1820. From the Parochial Returns on this head, which have been received from the Incumbents, and other officiating Ministers throughout the District, it appears that in the Parishes of Appleby, Ashby-de-la-Zouch, Barrow-upon-Soar, Castle Donington, Church Gresley, Cole Orton, Diseworth, Kegworth, Long Whatton, Loughborough, Nailstone, Polesworth,

Quorndon, Ravenstone, Rothley, Seale, Sheephead, Shutlington, Swepstone, Wanslip, Whitwick and Woodhouse, there have been circulated from the Society's stores since the 10th of April, 1820,

"Bibles and Testaments -	-	474
Prayer Books and Psalters -	-	625
Tracts bound and stitched -	-	4558
Total		5657

## OF WHICH

Bibles and Testaments -	-	212
Prayer Books and Psalters -	-	281
Tracts bound and stitched -	-	482

Total 975

have been supplied from the Local Depository. And when to this is added the following statement of the distribution, which took place during the two years preceding the present, viz. as reported in the years

1819. 1820. 1821.

Bibles and Testaments	\$36	\$85	474
Prayer Books and Psalters	559	644	625
Tracts bound and stitched	2650	2258	4558

## MAKING A TOTAL OF

Bibles and Testaments -	-	1195
Prayer Books and Psalters -	-	2126
Tracts bound and stitched -	-	9466

Total 12,789

besides Papers on the Sacrament, Confirmation, Public Worship, Observance of the Lord's Day, Sunday Schools, &c. of which no Account is taken; it will appear that the distribution, when compared with the extent of the Deanery, has been for the last three years, (over and above what was done before) very considerable. Lastly, when it is further considered, that the direct *aim* and *tendency*, and under Divine Providence, doubtless to a considerable extent, the *actual effect* of this distribution has been to instil into the minds of those, for whose benefit it has taken place, sound maxims of faith and practice; wholesome instruction on points of Ecclesiastical and Civil Polity; and in particular useful lessons to the Poor, concerning the duties they respectively owe to their God; to their King, and Country; to their Ministers; to their superiors; to themselves; and to each other: it would be questioning the faithfulness of the Divine Councils to doubt; that upon all these great and fundamental points, a most salutary state of mind has been produced, proportionably to the distribution above stated. The Committee therefore feel, that no stronger ground can be presented, both for congratulation respecting the past; and hope of increased

and increasing exertion respecting the future; than is here exhibited in the direct tendency, and obvious effect, of this branch of their efforts."

"The Committee have now to enter on another branch of its labours, which, though as yet but recently acted upon, promises to hold a very prominent station amongst the works of charity of the Society for Promoting Christian Knowledge; viz. the establishment of Parochial Lending Libraries. A Circular having been received by the Secretary containing certain resolutions and suggestions on this subject from the Parent Society, the same was read to the Quarterly Meeting held in October last: and it was resolved that the Resolutions of the Parent Society should be printed and sent to the Parochial Clergy of the District, together with a short Statement of the *advantages* peculiar to this mode of distribution, and one or two *Local Regulations*. This document so framed will be found in the Appendix, as will also a document on the same subject supplied by one of the members of the Committee, which it is thought may be useful and interesting. At and since that time, Parochial Libraries have been established in the Parishes of *Ashby-de-la-Zouch*, *Cole Orton*, and *Polesworth* by their respective *Incumbents*: of the size and cost of which an account will be found in the Appendix also. The Committee have reason to believe that as far as *this District* is concerned, the expectations formed from the establishment of these Libraries, have been more than realized. And from the accounts which have reached them in point of fact, as well as from the obvious benefits peculiarly attached to this mode of circulation; the Committee have no hesitation in coming to the conclusion, that no measure is more effectual for applying the Society's general service to the peculiar exigencies of the present time and state of things, than by a general adoption of *Parochial Lending Libraries*. The Committee think it proper to add, as an encouragement to Parochial Collections for this particular purpose; that whilst the member ordering a Parochial Library is obviously liable to the additional charge of binding, the usual demand of the one third due to the Parent Society from all *Parochial Collections* is remitted in the solitary instance of *collections being applied to the purchase of Parochial Lending Libraries*.

"At the same meeting at which the Resolutions were brought forward respecting Parochial Lending Libraries, a series of Resolutions were also submitted to and adopted by the Committee; whereby the

District Committee of the Society for Promoting Christian Knowledge within the Deanery of Ackley was further opened to the designs of the Society for the Propagation of the Gospel in Foreign Parts. As these measures, together with the Subscriptions arising from them, form a distinct branch of the Committee's proceedings, they will be found in a brief statement affixed to the end of this Report.

"The Committee have now only in conclusion to state, in connection with their own immediate proceedings and interests; that during the past year a measure has been instituted, and further it is hoped, very successfully matured, for holding a County Anniversary during the ensuing Summer in the Town of Leicester for the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts. The aim of this Anniversary will be to diffuse the advantages of the Society for Promoting Christian Knowledge both in the County Town, and through the Districts of the County at large; and likewise to produce an increased degree of union and co-operation between the Members of either or both of these important Institutions throughout the County. The measure thus considered and matured has subsequently received the countenance and sanction of His Grace the Lord Lieutenant, and the High Sheriff, both of whom, there is reason to hope, will give to the proposed Meeting the sanction of their personal presence."

#### *Incorporated Society for the Propagation of the Gospel in Foreign Parts.*

"THE Committee of Members of the Society for promoting Christian Knowledge within the Deanery of Ackley and its Neighbourhood; having opened their Quarterly and other Meetings to the designs of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, have particular satisfaction in observing, that since October last, after Meetings held at *Ashby-de-la-Zouch* and *Loughborough* for this special purpose, 32 Associated Members have been added to the Parent Society from this District: the Society having of late years admitted Subscribers of a Guinea Annually, over and above the List of the Members of their Incorporated Body, whose Annual Subscription is Two Guineas. Whilst the Committee have great pleasure in stating to the Public this source of increase to the Society's funds, whereby they doubt not its means of carrying forward its pious and charitable designs will be materially aug-

mented; they at the same time indulge an earnest and well grounded hope, that the new claims on public bounty supplied by a consideration of the moral and religious state of India, will alone supply a sufficient stimulus to the charity of every Christian Patriot in Great Britain.

"The Committee therefore beg leave to close the present statement with respectfully submitting to every Member of the Church of England resident within this District, and capable of affording aid (whether much or little) to designs no less important than extensive; that whilst the Missionary cause is daily obtaining and exciting increased and awakened attention; they may find in the Society for the Propagation of the Gospel in Foreign Parts designs scarcely to be answered by the most enlarged and united alms of our whole Church and Nation: and that by throwing their charitable efforts into this particular direction, they become instruments of diffusing to the distant nations the pure and primitive usages of Church Government and Church Discipline; at the same time that they send along with them, and under their particular influence, the cheering and healing light of genuine, vital and practical Christianity.

FRAS. MEREWETHER,  
Secretary."

### *Society for the Propagation of the Gospel in Foreign Parts.*

THE Annual Report of this Society is now printed, and we extract some of the principal passages. An account of Dr. Stewart's Missionary Tour has already appeared in our Journal. His entire narrative is inserted in the Report, and will be found very interesting.

The plan of admitting subscribing and associated members, has met with great encouragement. Nearly six hundred names were enrolled at the commencement of the present year, and the new Committees which continue to be formed in all parts of the country, authorise us to hope that we shall soon have to report a large addition to this list.

The whole number of persons employed by the Society as Missionaries, Catechists, and Schoolmasters, is 146, of whom eighty are in holy orders.

### *Nova Scotia.*

"The health of the Bishop of Nova  
REMEMBRANCE, No. 33.

Scotia still continues so impaired, that he has been compelled to relinquish, however reluctantly, the prospect of an early return to his diocese. The operations of the Society, have, however, been materially assisted by his councils whenever the nature of his complaints would allow him to attend their meetings. During his absence the affairs of the Diocese have been conducted in the most exemplary manner by the Ecclesiastical Commissary, the Rev. Dr. Inglis, under whose care and superintendence the progress of religion and religious education has been uniformly proportionate to the increasing prosperity of the Province.

"Dr. Inglis reports, that his interesting and important charge still affords him its accustomed comfort; the kind attentions of his flock are unabated, and he is on terms of friendship with all his parishioners. The Church is well filled, and it is a subject of serious regret, that there is no room for many families, who are continually applying for seats. The organ at St. Paul's has been thoroughly repaired, at a very considerable expence, and he trusts that it is their endeavour to make every outward performance instrumental, with the blessing of God, to their advancement in faith and holiness.

"The National School has sustained a very considerable diminution in the number of its scholars, in consequence of the removal of all the Roman Catholic Children to a Madras School under their own management, the Master of which received instruction from Mr. West; it is also threatened with many other adverse circumstances. The removal of the Countess of Dalhousie is an irreparable loss; her Ladyship's patronage and continued personal attention have been invaluable. Mrs. Allen has been obliged to give notice of her resignation, on account of ill health and the limited amount of the salary; considerable difficulty has arisen in the appointment of a successor, which has at last been decided in favour of Miss Barret, who has qualified herself for that purpose. Mr. West has also given notice of his intention to quit at the end of the year, chiefly on account of the injury his health has sustained from confinement; the loss of this valuable servant is duly appreciated by the Society, and the testimonials which the Trustees of the National School at Halifax have transmitted, of the zeal and abilities with which he discharged the duties of his laborious office, evince the sense which was entertained of his meritorious conduct in that Country; had the Establishment sustained this loss under other circumstances, and at an earlier period,



it would have been in a great measure irreparable, but the encouragement which the system has met with throughout the North American Colonies, and the progress it has made in some of the most distant Settlements of those Provinces, encourage the belief that it will soon be so firmly rooted in the habits of the people, that it will become the universal mode of instruction. It is no longer considered as peculiar to the Established Church, or even to the Protestant cause, but its merits have become so generally admitted, that they have overcome the prejudices of a Religion, which have hitherto been considered as insuperable. Under this view of the case, the circumstance which has operated as a deduction from the numbers educated at the Parent School in Halifax, may be considered more as a subject of congratulation than of regret, as the example which has been exhibited of a Roman Catholic School, conducted upon the National System, may so far favour the progress of education among that class of our fellow subjects, that many of the errors which still cloud the understanding on religious subjects, may banish under its powerful influence.

"Though the numbers have been diminished at both Schools by this measure, they still continue very respectably and universally useful; they furnish specimens of reading, writing, arithmetic, grammar, and geography, that would be creditable to any Schools, and the knowledge of the Catechism and its Scriptural proofs, which many of the poorer children exhibit, is above all praise." P. 40.

"The spiritual wants of the new Settlements at Dalhousie and Sherbrooke have been provided for, as far as their present circumstances will admit or require, by the occasional visits of the Missionaries at Annapolis, Aylesford, and Chester, to whom adequate allowances have been made for these extra services, and means of education have been supplied by the appointment of two Schoolmasters. During the last year the Rev. William Gray and the Rev. Gilbert Wiggins, two of the Society's Scholars at Windsor, Nova Scotia, were admitted to Deacon's Orders; the former, the son of the Missionary to the Germans at Halifax, was ordained by the Lord Bishop of London, and is now residing in England until he is of proper age to be admitted to Priest's Orders; the latter gentleman was ordained by the Bishop of Quebec, and is now officiating at Rawdon, vacated by the removal of Mr. Twining to Liverpool; in the spring Mr. Wiggins will take charge of the

Mission of Westfield and Greenwich, New Brunswick, to which he has lately been appointed; both these gentlemen have passed very creditable examinations, and are likely to prove important acquisitions to the list of Missionaries.

"The measure adopted in the year 1819, of appointing Visiting Missionaries for such places as were not yet prepared for the reception of a resident Minister, and carried into effect last year by the appointment of the Hon. and Rev. Dr. Stewart and the Rev. J. Burnyeat, in the respective Dioceses of Quebec and Nova Scotia, to fill those stations, has been productive of all the beneficial consequences which were expected by those whose local and circumstantial knowledge pointed out to them the expediency of the measure.

"The Reports of these valuable Missionaries, which are subjoined to the present Abstract, will amply justify the wisdom of the proceeding, and prove the lamentable want of all religious instruction, which is observable throughout the wide districts traversed by these gentlemen. While, however, the entire absence of all spiritual information which pervades so large a part of His Majesty's Colonies, cannot be contemplated without emotions of the deepest sorrow, it affords some consolation to the heart which takes an interest in the eternal welfare of its brethren, to mark the anxious desire for religious knowledge which prevails through the most distant Settlements; and the cordial welcome with which the Messenger of the Gospel was every where received. At the same time it must be a peculiar satisfaction to the Members of the Society to feel that they and their predecessors have been, during a long course of years, the instruments, in the hands of Providence, of conveying to their fellow subjects those divine truths which they acknowledge to be the source of all future hope—and the absence of which is lamented by the desolate exile as the bitterest misfortune of his lot. It is difficult to describe the feelings of joy and gratitude with which some of the elder people listened to those prayers, and joined in that form of worship to which they had been accustomed in their early days, before they left their native land to seek a relief from the evils of poverty." P. 44.

#### *New Brunswick.*

"The Rev. James Milne, Missionary at Fredericton, reports, that under the influence of the Governor, two Schools have been opened upon the National System, one for Boys, containing 52; the



other for Girls, containing 25. Through the blessing of God, his health, notwithstanding the severity of the seasons, has continued so uniformly good, that he has invariably attended to the duties of his office. The books which were sent him, both for his own use and for general distribution, will prove highly acceptable. On the return of autumn, the town is generally visited with an epidemic disorder, which, in many instances, proves fatal. Last autumn it was peculiarly destructive, whence the number of Burials has increased beyond the usual proportion.

"The Rev. Robert Willis, Missionary at St. John's, reports, that the Congregation, though at present numerous and highly respectable, is still increasing, and the Church, notwithstanding every alteration and addition that the vestry can make in the interior, does not afford sufficient accommodation. The appointment of the Rev. Abraham Wood will prove of essential service; this gentleman resides at Charlton, and performs Divine Service there every Sunday, the congregation coming principally from the parish of Lancaster, which surrounds Charlton. In the evening he assists at St. John's, where the duty is very laborious, and occasionally in the neighbouring parishes. A new and more commodious Chapel is building at Charlton, at the general expence of the parish, upon a site granted by the mayor and Corporation to the Rector and Churchwardens of St. John's.

"Great exertions are making for the most extensive introduction of the National System of education throughout the Province. The central School at St. John's has been finished, the expence has been principally defrayed by private subscription, aided by a grant from the Legislature; 200 Boys are in daily attendance; a room is also building for a female School, and will be finished in a short time, and it is probable, that in the course of the autumn, 200 Girls also will be in daily attendance. Several Schools on the same system have made most favourable reports of their progress, and a growing attachment to the Church and its establishment is visible throughout the Province. A Royal Charter has lately been granted to the Society, which has given new energy to its friends, and placed it upon a foundation which promises to be as permanent as the present happy establishments of the Colony.

"Mr. Wood, the assistant Missionary, reports, that a visible improvement has taken place in the morals and habits of the people, since the offices of religion

have been regularly administered to them. The surrounding parishes avail themselves of the opportunity of attending Divine Service, which the Chapel at Carleton offers, and he occasionally visits them. He had lately returned from Westfield, when he preached twice to a devout and attentive congregation. The Church, situated by the side of a river, has lately been finished by the pious exertions of Mr. Nais, who, in the absence of a Clergyman, collects the Congregation regularly every Sunday, and reads the Church Prayers and a Sermon.

"The Rev. Richard Clarke, the venerable Missionary of St. Stephen's, repeats his ardent wishes to witness, before his death, the arrival of an Assistant, without whom it will be impossible to pay that attention to the distant parts of the Mission, which they require. Fanatical teachers of every description, open enemies to Church and State, have availed themselves of his age and infirmities, to inculcate the most unwarrantable doctrines, and among others, the most awful and frightful view of the Holy Communion. Though in his eighty-third year, he is able, through the blessing of God, to attend to the duties of the Church.

"The Society have frequently expressed their readiness to furnish Mr. Clarke with an Assistant, whenever a fit person might present himself, provided the parishioners would contribute to his support." P. 52.

"The Rev. Jerome Alley, Missionary at St. Andrew's, has the satisfaction to report, that all divisions in the parish are terminated, the people have become uniformly well-disposed to the Church. The Congregation is numerous, consisting of all the leading Members of the Society, and the greatest part of the population. Divine Service has been performed in the evening as well as the morning, a duty which the advanced age of his predecessor rendered impracticable. In the outskirts of the Mission, the progress of religion has not been so satisfactory, as the distance from St. Andrew's prevents that regular performance of duty which he would readily undertake, did it not necessarily entail a neglect of the Congregation in the town where the population is principally collected. They are engaged in establishing a National School, open to all denominations of persons, a measure which has been recommended by the parent Institution at St. John's.

"It was found impossible to raise sufficient funds to build a new parsonage-house. The old building has been put into thorough repair, and rendered very

comfortable, at an expence of £200. The Church is a handsome building, but not complete in the inside. Mr. Alley has visited two principal Districts within the boundary of his Mission, which comprehends almost the whole country. Grand Manam, an Island containing a population of 500 or 600 persons, first attracted his notice, as it was entirely destitute of all spiritual assistance. The people received him gladly, and eagerly attended to his instructions, particularly on the subject of Baptism, of the nature of which sacrament they were entirely ignorant. On his two visits, and during the circuit of the Island, which he made to the extent of 60 miles, he baptized 122 Children and 37 Adults.

The people are most desirous of securing to themselves the benefit of a resident Minister, and with that view they have already begun to raise a subscription for erecting a Church; they themselves are very poor, but they will exert themselves to the very utmost; they have derived from St. Andrew's some pecuniary assistance, but their principal dependance is upon the Society.

"At Magaguacavie he was also favourably received, and listened to with attention; there he baptized 13 Children. Wherever he has passed, the people have paid him marked attention, and earnestly petitioned for a repetition of his visits." P. 58.

## MISCELLANEOUS INTELLIGENCE.

### ECCLESIASTICAL PREFERMENTS.

The rev. James Edwards, rector of Reynoldston, Glamorgan, has been presented by the Lord Chancellor to the rectory of Llanmadock, in the same county.

The rev. E. G. Marsh, M.A. late fellow of Oriel college, Oxford, to a prebend in the collegiate church of Southwell.

The rev. Walter Gee, B.D. fellow and tutor of Sidney Sussex college, Cambridge, to the rectory of Week St. Mary, Cornwall; patrons, the master and fellows of that society.

The rev. E. J. Howman, B.A. to the rectory of Hocking, with Mattishall Burgh annexed; patron, T. T. Berney, Esq.

The rev. Wm. Horne, of Gore Court, formerly fellow of Magdalen College, Oxford, to the rectory of Otham, Kent.

The rev. W. Smith, to the vicarage of South Elkington, Lincolnshire; patron, Lord Glastonbury.

The rev. D. Lloyd, to be chaplain of Haslar Hospital.

The rev. J. Warneford, of Mickleham, Surrey, to the living of Llanellin, Monmouthshire; patron, Kemyss Tynte, Esq.

The rev. Liscomb Clarke, M.A. to a prebendal stall at Hereford cathedral.

The rev. J. Jefferson, archdeacon of Colchester, to the vicarage of Witham, Essex; patron, bishop of London.

The rev. Edward Bankes, to a prebendal stall in Gloucester cathedral, vacant by the death of the rev. Dr. Griffith.

The rev. J. Scobell, to the rectory of All Saints, Lewes.

The rev. W. S. Temple, rector of Meldon, Northumberland, is appointed a minor canon of Durham cathedral.

The rev. J. B. Sharp, of Stamford, is appointed to the rectory of Martin, near Horncastle, in Lincolnshire.

The rev. G. Graham, B.A. to be master of Archbishop Holland's grammar school, in York, vacant by the death of the rev. G. Sandwith.

The rev. H. B. Greene, to the living of Longparish Hants, vacant by the death of the rev. A. Lawrence; patron, the rev. Dr. Woodcock.

The rev. James Pinnock, M.A. to the rectory of Husband Bosworth, Leicestershire, vacant by the death of the rev. Dr. W. W. Green.

The archbishop of Canterbury has been pleased to appoint J. H. Arnold, LL.D. to be his grace's vicar general, and M. Swabey, LL.D. to be commissary of the city and diocese of Canterbury, and dean and commissary of the Peculiars of South Malling, Pagham, and Terring, which offices became vacant by the resignation of the Right Hon. Lord Stowell.

### UNIVERSITY INTELLIGENCE.

OXFORD, July 28.—On Wednesday last came on the election at Magdalen college, when Mr. Linton, of Christ's college, Cambridge; Mr. Middleton, of Pembroke college; Mr. Phillott, of Worcester college; and Mr. Sewell, of Winchester school, were chosen demies.

And on the following day, the rev. Richard Walker, M.A. W. Morgan, Esq. M.A. and J. F. Winterbottom, Esq. B.A. demies of Magdalen college, were elected fellows of the same society.

Thursday, Mr. Thomas Price, scholar of Jesus College, was elected fellow of that society.

Aug. 4. — On Thursday last, George Rooke, Esq. B.A. and George Hamilton

Seymour, Esq. B.A. of Merton College; Clarence Pigou, Esq. B.A. of Christ Church; and Henry William Buckley, Esq. B.A. of Brasenose College, were elected fellows of Merton College.

On Wednesday, the 25th ult. (St. James's day), the lord bishop of Worcester held an ordination in the parish church of Hartlebury, when the following gentlemen were ordained:

**DEACONS.**—Henry James Barton, M.A. Brasenose college; William Brown, M.A. Daniel Henry Walton, M.A. Worcester college; William Henry Moggridge, B.A. Jesus college; Edwin Faulkner, B.A. George Smalley, B.A. Trinity college; Charles Smith, B.A. on letters demissary from the lord bishop of Lichfield and Coventry.

**PRIESTS.**—W. M. Williams, M.A. Wadham college; Thomas Snow, M.A. Exeter college; Thomas Winter, M.A. Lincoln college; Daniel Miller, M.A. Wadham college.

August 15.—On Sunday last, the following gentlemen were ordained Deacons in Hereford cathedral:

George Robinson, B.A. of New college, Thomas Gretton, B.A. of Christ college, Oliver Cave, M.A. of Balliol college, Bernard Ward, B.A. of Trinity college, Henry Holden, B.A. of Worcester college, Aaron Thomas, B.A. of Worcester college, and Richard Davies, M.A. of Oriel college, Oxford.

**PRIESTS.**—Richard Fayle, B.A. of St. Mary hall, William Duthy, B.A. of Queen's college, Walter Shirley, B.A. of New college, and Mr. Mercer, examined student in civil law, of Trinity college, Oxford.

**CAMBRIDGE, August 3.**—A grace having passed the senate to the following effect: that those to whom the Sunday afternoon turns, and the turns for Christmas-day and Good Friday are assigned, shall, from the beginning of October 1821, to the end of June, 1822, provide no other substitute than such as should be appointed in conformity to that grace. The following persons have been elected; for

October—The Hulsean Lecturer.

November—Dr. Blomfield, Trinity college.

December—Rev. S. Lee, Arabic Professor.

January—Mr. C. Musgrave, Trinity college.

February—The Lord Bishop of Peterborough, Lady Margaret's Professor.

March—Dr. Wordsworth, Master of Trinity college.

April—The Hulsean Lecturer.

May—

June—Mr. Dicken, of Peterhouse.

Messrs. Lionel Buller and John Cullen Evans, scholars of King's college, were on Monday last admitted fellows of that society.

Aug. 20.—At an ordination held by the lord bishop of Chester, at Kendal, Westmorland, on Sunday, August 12, eighteen gentlemen were admitted into holy orders, amongst whom were the two following members of this university:

**DEACON.**—E. J. Lockwood, B.A. of Jesus college.

**PRIEST.**—Thomas Butler, M.A. of Trinity college.

**BERKSHIRE.**—Died, at Wokingham, in the 77th year of his age, the rev. William Bremner, many years curate of that place, and master of Lucas's Hospital.

**CAMBRIDGESHIRE.**—Died, at Colney Parsonage, aged 76, the rev. W. Gibson, M.A. prebendary of Lincoln, rector of Winterton and Colney, and formerly of Pembroke Hall.

**CUMBERLAND.**—Died, suddenly, at Underbarrow, in his 40th year, the rev. Thomas Harvey, curate of that place.

**DERBYSHIRE.**—Died, at his residence in Derby, the rev. T. F. Twigge, late vicar of Tickhill, near Doncaster.

**DEVONSHIRE.**—Died, from sudden inflammatory complaint, the rev. Andrew Lawrence, (brother of Sir Thos. Lawrence, P.R.A.) chaplain to the Royal Hospital at Haslar, and vicar of Long Parish, in the county of Hants.

**DORSETSHIRE.**—Died, at Tarrant Hinton, aged 60, the rev. Thomas Diggle, thirty-six years the resident rector of that parish.

**GLOUCESTERSHIRE.**—Died, in Palace-yard, Gloucester, of a rapid decline, aged 23, the rev. John Adams, son of the late H. C. Adams, esq.

**KENT.**—Died, aged 47, the rev. John Williams, curate of Plaxton, in this county.

Died, at Ramsgate, aged 85, the rev. Richard Harvey, A.M. one of the six preachers of Canterbury Cathedral, vicar of Eastry and Worth, and late vicar of St. Laurence, Ramsgate.

**LANCASHIRE.**—Died, the rev. Mr. Wrigley, M.A. curate of St. Michael, Manchester.

**LINCOLNSHIRE.**—Died, the rev. J. Colebank, of Sutterton, formerly curate of Algarkirk and Fosdyke.

**NORFOLK.**—Died, at Yarmouth, the rev. Benjamin Wymberley Salmon, in the 78th year of his age, forty years vicar of Caister.

**SOMERSETSHIRE.**—Died, at his brother's house, Style's Hill, near Frome, in

his 27th year, the rev. John Lewin Sheppard, B.A. and F.A.S. of St. John's College, Cambridge, and curate of Pershore.

**SURREY.**—Married, at Putney Church, by the Right Rev. Lord Bishop of Nova Scotia, the Rev. W. C. Brant, A.M. late of Oriel College, Oxford, and Curate of Stanwick, Northamptonshire, to Isabella Anne, youngest daughter of the late Rev. George Wright, of Halifax, Nova Scotia.

**YORKSHIRE.**—On the 29th of July his Grace the Archbishop of York, ordained 31 priests and 19 deacons at his chapel in Bishopsthorpe.

Died, the rev. James Bulkeley, incumbent curate of Dobcross, in Saddleworth.

Died, at Halifax, the rev. William

Thomson, A.B. upwards of 19 years head master of the Grammar-school at Alford, and vicar of Bilshy.

**WORCESTERSHIRE.**—Died, the Rev. T. Blackhall, vicar of Tardebig.

#### WALES.

Died, the Rev. John Jones, vicar of Cardiff, and one of the capital burgesses of that town.

Died, at Swansea, aged 23, J. D. Thomas, esq. of Llwycoen Caernarthen, and of Jesus College, Oxford.

#### ABROAD.

Died, at Montreal, in Canada, the rev. G. Jenkins, chaplain to the forces in that province, and formerly curate of Wadhurst, in Sussex.

### MONTHLY LIST OF PUBLICATIONS.

A Sermon preached in the Chapel of Magdalen Hospital, on Sunday, July 22, 1821, in Consequence of the Coronation of his Majesty George IV. and published at the Request of the Committee. By the Rev. Edward Rice, A.M. Assistant Chaplain at the Magdalen Hospital, one of the Classical Masters of Christ's Hospital, and appointed Alternate Morning Preacher of Berkeley and Fitzroy Chapels. 1s.

A Sermon, delivered at Roehampton Chapel, in Surrey, July 22, 1821, in reference to the Coronation on the preceding Thursday, of his most Gracious Majesty King George IV. By the Rev. Edward Patteson, M.A. formerly of Trinity College, Oxford. 1s. 6d.

A Charge delivered to the Clergy of the Archdeaconry of Sarum, at his Visitation in the Year 1821. By the Rev. Charles Daubeny, Archdeacon of Sarum. 2s.

"God save the King." A Sermon preached in the Parish Church of Welling-

borough, July 22, 1821, being the Sunday after the Coronation of our Gracious Sovereign King George IV. By Charles Pryce, A.M. Vicar. 6d.

A Sermon, preached before the Worshipful H. J. Dickens, M.A. Official of the Archdeacon of the East Riding in the County of York, and the Clergy of the Deaneries of Buckrose and Dickering, at the Visitation holden at Scarborough, June 26, 1821. By the Rev. H. J. Todd, M.A. F.S.A. Chaplain in Ordinary to his Majesty, and Rector of Settrington. 1s.

Honour the King. A Sermon preached at St. Mary's Chapel, Penzance, July 19, 1821, the Day of his Majesty's Coronation. By C. Val. Le Grice, M.A. Chaplain of Penzance. 1s. 6d.

The Works of the Right Hon. Edmund Burke. Volume the Seventh, in 4to. Containing Speeches on the Impeachment of Mr. Hastings. 2l. 2s.

### LITERARY INTELLIGENCE.

The Rev. T. H. Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures, will be ready in the course of October next, in four large Volumes, octavo, with fifteen Plates of Maps, and Fac-similes, and other Engravings.

The Third Volume of Messrs. Kirby and Spence's Introduction to Entomology, is in great forwardness.

An Introduction to the Literary and Ecclesiastical History of the Sacred Scrip-

tures, and the Translation of them into different Languages. By the Rev. James Townley; is printing in three octavo Volumes.

To be published by Subscription, Sermons on Divine Revelation, and the Canonical Books of the Old Testament. By Robert Jones, D.D.

Dr. Wardlaw of Glasgow, has in the Press, Lectures on the Book of Ecclesiastes, in two octavo Volumes.

### POLITICAL RETROSPECT.

THE Queen's death has been the signal for renewing that system of clamour and tumult which was called forth about a year ago by her return

to this country. The abettors of confusion appear to have made that proficiency in wickedness which long and assiduous practice may be

expected to produce. On former occasions they availed themselves of a mistaken but not dishonourable feeling, and professed to disencourage every illegal demonstration of it. The populace entertained a strong conviction of the Queen's innocence; and their leaders contented themselves with proving the fact. The processions and addresses of last summer were got up with this view, and the great body of those who accompanied them, were influenced merely by what they believed to be the truth, and refrained from any direct violation of the law. At present the case is altered; and altered for the worse.

The decease of the Queen would naturally excite the regret of her adherents and admirers; and it did not require much penetration to foresee that a portion of the community might easily be induced to convert their lamentations into rage. Such inducement was held out by the rulers of the mob; and the stimulus which they afforded has been sufficient to produce two of the most disgraceful scenes which Englishmen ever witnessed—the riots which took place on the day of the late Queen's funeral; and the public interment of the unfortunate men who lost their lives on that occasion. In both instances every feeling of common decency was violated or forgotten; and instead of the proper and usual tokens of respect for the dead, we saw nothing but menaces and insults against the living. It is to be hoped that the arm of the law will yet reach the contrivers and perpetrators of this shocking outrage. But their punishment, even the most severe punishment that man can inflict, though it may be serviceable for the future, can make no amends for the past. Our country is disgraced in the eyes of the civilized world, and those who have envied her character or dreaded her strength, will say that they were never guilty of so foul a crime as this.

There is but one direction in

which the most sanguine can look with hope. We may reasonably expect that the events of the last three weeks will open the eyes of many who were voluntarily blind before. We may hope that the brutal mobs of the metropolis will find no advocates, or apologists beyond the circle of their own seditious guides. We may trust that every individual of character and respectability will hasten to disown all connection with those by whom the mischief has been brought about. The very leaders and instigators of the insurrection, for we can give it no other name, are convicted of having no power to direct the storm, which they had power to raise. They assert most vehemently, that they endeavoured to prevent the public funeral which profaned and polluted the last Sabbath-day; and either they are not to be believed or their influence extends to evil, but has no effect in doing good. We leave the choice of the alternative to them and their supporters. We have never felt very friendly to the dominion of the mob, or entertained any extraordinary respect for the individuals by whom it is set in motion; but we could not have suspected that the latter were so wicked or the former so foolish, as they have proved themselves on the present occasion. Every thing conspired to offer tranquillity and peace to this highly favoured, but ungrateful land. The old authors and encouragers of tumult were in gaol—the mass of the population were neither in want nor in idleness—and the Queen's death ought to have been the signal not for dissension, but for concord. If she was guilty of the crimes that had been laid to her charge, and had suffered herself to be made the instrument of private interest and faction, her removal could not be considered a calamity. If she was innocent and injured, her reward was come, and it was folly to regret its arrival. All parties had sufficient reason to acquiesce in the dispensation of Providence, and

their refusal can only be attributed to the worst of motives. On minor points we are well aware that a difference of opinion must exist. Some will think that the mob should have been gratified in the first instance; others will say that they should never have been suffered to carry their point by force,—and more or less of each opinion may possibly be just. But the riot was evidently a preconcerted thing; the note of preparation had been sounded; and the hosts of sedition were on the alert; and we neither believe that any concession on the part of Government would have averted, nor that any preparations on the part of the police would have entirely prevented a disturbance. At the same time, it is to be lamented that better preparations were not made; and that an affray which was inevitable, should terminate in the triumph of the rioters. It is impossible to calculate how many lives their success will ultimately cost.

While the riots constitute so violent an outrage upon decency, the proceedings of the inquest on the sufferers threaten as great an outrage upon justice. If foreign nations triumph at the ebullitions of our mobs, and the awkwardness of our police, what opinion will they entertain of the impartiality and efficacy of our tribunals. If things continue as they have commenced, will they not justly remark that the worst court of justice in Europe does not require a more radical reform than an English coroner's inquest? We do not wonder that such a tribunal

should be found wanting upon great occasions, for upon small occasions it is incessantly abused. No cases come before it more frequently [than cases of suicide, and a vast majority of them are decided without the slightest regard to the duties of the presiding officer, or the solemn oaths of the jurymen. That the old law against suicide had better be repealed; that the present age will not consent to see men buried in the public roads, and that the children of an unfortunate *felo de se* ought not to be stripped of his property and turned into the streets, may be all quite true. But while the legislature is of a different opinion, no sophistry can excuse the generality of verdicts respecting suicide. If the jury seem anxious to do their duty, they are reminded of the consequences of adhering strictly to their oaths. If a witness wishes to tell the truth he is discouraged and even stopped—and the coroners always recommend a verdict of lunacy. Can they be surprised therefore when a political question unhappily comes before them, at finding that they are unable to moderate the passions of the jury over which they preside—that they are insulted in their own courts by radical attorneys and partizans; and that the idea of doing even-handed justice is abandoned? If they think such consequences extraordinary they will have none to support them in their opinion; and if their proceedings are not altered, their jurisdiction must ultimately be abolished.

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#### NOTICE TO CORRESPONDENTS.

*I. P.* suggests to us the propriety of giving insertion to the effusions of those who are willing to contribute to a new metrical version of the Psalms: we can only say, that we are most ready to do so.

*A Communicant* has been received, and we will inquire into the subject of his letter.

*L.* has been accidentally mislaid, but shall appear.

*R. P., T. R. B., ΦΑΡΟΣ, Z. Z.,* and *A Country Curate*, have been received, and are under consideration.

*C. E. S.*'s papers are left for him at our Publisher's.

*W. X. Y.* shall appear.